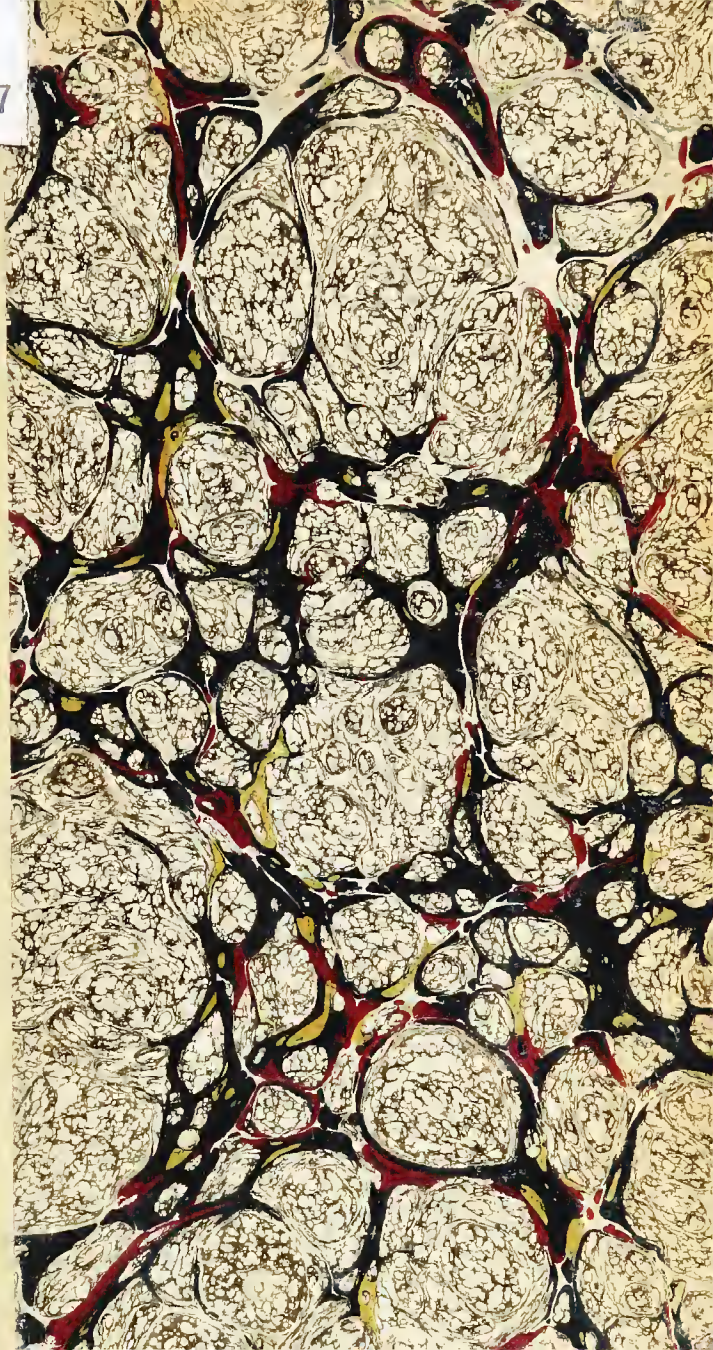


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COUTTS—Homely Thoughts on Authority



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HOMELY THOUGHTS
ON
AUTHORITY
IN THE LIGHT OF
Science and Religion.

By **John Coutts,**

Author of "The Tree of Life," "Christ's Kingdom and Criticism," The "Divine Travail," "The Divine Wisdom,"
"Forms of Religion," "Faith, Science and Religion,"
"Old Lamps and the New Light of Science," &c., &c.

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1912.

PRICE . . ONE PENNY

OLD LAMPS

AND THE

NEW LIGHT OF SCIENCE.

The Pleasant and Harmonious Fellowship of Empiricism, Philosophy and Religion on the Question of Development.

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| CHAPTER II. | THE REALM OF PHYSICAL LIFE.
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| CHAPTER XIV. | CHRIST IN MAN AND MAN IN CHRIST.
Lamp: The Treasure in the Earthen Vessel. |

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PRICE SIXPENCE.

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PREFACE.

The question of Authority is one that is very old ; it is one that thinkers have not been able to solve ; and, it may fairly be stated that it is more widely discussed to-day than in the ages of the past. For half a century the problem kept in view by many thinkers has been, of reconciliation and peace between science and dogmatic religion. Science asserts that reconciliation is not possible so long as dogmatic teachers continue to follow the deductive method of study ; and, dogmatists maintain that peace is not possible so long as Science will not recognise divine authority and tradition. The two methods of thought face each other ; they do not see in what way agreement is possible ; they do not seem able to understand that if they would stop from wrangling about their differences, and honestly try to comprehend the problems in which they are mutually interested in all their width, height and depth, their difficulties would vanish ; the fogs would disperse and the divine light of truth would become radiant in their midst.

There is ample room for custom, tradition and authority, and at a certain stage of development these are necessary. The difficulty is to get traditionalists to realise that they may possibly fall behind in the race of life ; that they may remain at school too long ; that they may get so conservative in their methods of thought as not to be able to see that their scholars have left them far behind ; they are up and away into a new promised land, and the fathers remain in the Desert with Moses.

What Science claims is that this good land has been more than visited by spies ; large tracks have been captured and occupied ; and, it is well worth possessing, because it is so rich in fruitful thoughts, in milk and honey, in wheat and living water. Scientists do not blame, they pity, the fathers and teachers of the Desert ; they will be delighted if those whom they revere and love will bring with them all the good things they possess, and follow them into their divine inheritance.

Science has strange ways of expressing the results attained ; for example, it is said that the land is one of life and not of death ; it is from the Seed through processes and purposes to the living Seed again ; -true, there is a cycle of development, but what is lost, left behind, or used, is not the living ; it is only what was necessary to sustain the living processes. The body of a man is not produced for death, but for health, use, and to live on and on through many generations. The body is not a grave but a living temple ; a tree of life ; thus, in due time, the higher psychical life develops by natural processes and continues to live, ever increasing in wealth of the most valuable kind. It is the man as intellectual and moral that takes possession of this inheritance ; and he may change it into a palace of wisdom, or a kingdom of heaven. If there is failure through transgression, or sin ; then, the most wonderful miracle of miracles takes place. God becomes incarnate in a living man, and the regenerate man becomes a son of God.

This is the good land into which Science invites dogmatic teachers to enter, by follow-what possesses the highest authority, divine order and law, as discovered by the inductive method of reasoning. Science has forsaken the narrow exclusive theories of the past, by apprehending this truth, that in all fields of scientific thought there are definite limitations. The invitation, therefore, includes all the patterns of things seen in the Mount ; the Ark and Shekinah, that went before as guide, and behind as rearguard ; there is room found for the Beginning and the End, the Alpha and Omega, the ever living Jesus Christ the Saviour and Son of God. What has to be realised is that as Light and Life, He is Grace, Truth and Love, and the Way to the Father, as the Reconciler, and the Peacemaker, with Divine Authority.

1st January, 1912.

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Homely Thoughts on Authority

IN THE
LIGHT OF SCIENCE AND RELIGION.

THE Spirit of this age is that of scientific enquiry into truth; it is desirable to follow the light of truth, but, on every hand, those who are earnest enquirers find that they are unable to advance rapidly; dark shadows cross their pathway; and, the Voice of Authority is ever keeping them back by warning them that they are on the way to destruction. It is the old story of the Jews and Jesus Christ; the reformers to-day would cleanse the temple of humanity, and they are asked, Who gave to them this authority to meddle with what has been officially set in order by competent authorities? As with Christ so with independent thinkers at the present time; they reply, Tell us, from whence came the baptism of Science; from heaven or of men? Those who are the slaves of authority may be overheard saying, "If we say of God, and from heaven, then the response will be, Why do you not accept, and obey, the teachings of Science? If we say from men, then we will lose our Authority, because the people know that Science is one of the greatest of the prophets." The unhappy position of those in authority as related to the greatest of problems occupying the thoughts of men, is the response of ignorance, "We cannot tell." Those who obey authority say that they are obedient sons; but they disobey their Father; whilst, it may be true, that, seekers after truth begin their labours by disobedience, repent, and enter the Kingdom of God before those who are content to walk blindfold in the paths of Authority.

What this reference to a well-known incident implies is, that the spiritual conditions of this age as compared with that of the first century A.D. are not greatly changed. Authority is still regnant; another new age has arrived under new conditions; the intellectual struggle against Authority is still going on, and men do not see their way clear to follow Science fully, or to conform to Authority. There is a difference worthy of consideration; in the first century the problem was that of the Individual, Jesus Christ; in the twentieth century, it is the universal as involved in Science in all realms of thought. The first century was receiving the great Revelation of the perfect Man, the Son of God, the Consummation of past ages, specially of 20 centuries from Abraham to Jesus Christ. This century is receiving the Revelation of the Spirit of Christ, as universal truth, the consummation of all that was in Him, and all that His Spirit has revealed to mankind up to the present time. In the language of philosophy Jesus Christ is conceived to be the complete syntheses of creation, and of history, up to the period of His advent as Man. Another great syntheses, of the Spirit of Christ, has become due; it is the angel of Science that announces the great event, and the sons of Science have been at work, in the great valley of humanity, baptizing men with the spirit of Christ, preparing them for the kingdom of heaven that is near at hand.

If this expectation is being realised, it is not difficult to see that the position for authority has become critical and very serious; it may mean for societies, and nations, what the coming of Jesus Christ meant for Judea and for Jerusalem; they also will be judged, condemned, cast out and lose their position. All true thinkers know that the signs of the times are ominous; they are enquiring, if it is true that the changes brought about by Science are so serious as related to authority? If silently, but truly, the foundations of the past have given way in every direction? If there is any prospect of a harmonious peaceful future by science leading the way into the land of truth; by philosophy discovering perfect harmony of thought; and by religion becoming satisfied that assuredly the promises of God to mankind will be fully realised? There are those who assert that the night of darkness is past: they have seen the morning star of promise; the way of light is becoming

plain ; the day is breaking fast, and soon the sun will appear above the horizon. To change the form of thought, Science, as the modern Elijah, is at Horeb ; a voice is heard saying, " What doest thou here ? " " Go forth and stand upon the mount before the Lord. And behold the Lord passed by and a great and strong wind rent the mountains, and break in pieces the rocks before the Lord ; but the Lord was not in the wind ; and after the wind an earthquake ; but the Lord was not in the earthquake ; and after the earthquake a fire ; but the Lord was not in the fire ; and after the fire a still small voice." What the message means to-day is that Science has seen the mountains rent and dissolved into elements, energy and ether ; the earthquake has been a psychological revelation, and experience, that has made men tremble. God is around and within them, and they cannot see or touch Him. The fire has been intense in its analysing powers over matter and mind ; the dissolution caused by the spiritual fire has been very thorough ; yet some men say, God has not been in the fire. The solemn moment is at hand ; the still small voice of God will be heard ; and, this will be more terrible than wind, earthquake and fire. If all this could be expressed, in modern thought it means that the empiric conceptions of the past have been shattered to pieces ; that Science has found a rock upon which it can stand safely ; that Philosophy in the midst of the fire is working out great unities and harmonies of thought ; and, that Religion is listening intently to the Divine Voice, and rejoicing in spirit, in the assurance that the future is so hopeful.

But men may ask, What has Science done that so large a share of praise should be given to a power that may be called a destroyer, an analyser, a disturber of the peace and an enemy to authority ? It is right to ask the question ; and it is well to wait patiently for an answer. Those who love and honour Science will reply, Do you not know that Science, is our modern Joshua ; our leader in many a battle ; our great general ; our strategist ; our engineer against all the strongholds of rebel authority ? It is Science that has led us into our inheritance, and is dividing our possessions. He has given us lands, cities and living wells of water, which cost us nothing. Our inheritance is rich far beyond our fondest imaginations ; we have fallen heirs to the milk of earth and the honey of heaven ; we have

bread in abundance and living water that cannot be poisoned. We are already enjoying these blessings ; we are like men whose hearts have been made glad with the wine of Cana ; and we know not what miracles of heaven we will see and experience. Of course, allowance must be made for these well-known forms of thought ; sober Science smiles when such similes are used to express spiritual realities ; children do talk widely and not too wisely ; and they are encouraged to advance beyond things, and their signs, to the realities that lie behind all forms. It is true that Science is a great analyser of things and thoughts ; but the analytical work is not for wanton destruction ; it is to discover the true relations of things and thoughts ; how they came to be related as they are after a true experimental fashion ; and then to put them together again by a syntheses of rational relations. Science, when studied in this way means the pursuit of truth, not by theorising or making dogmas, but by sheer hard work oftentimes in the great darkness, in deepest mines, where no theorist could breathe and work. Science has analysed matter to elements, to heat and light, to dissolution and a spectrum, to electric energy and to the ether that cannot be felt or understood ; and the reverse process has been followed, from the ether that is heavenly and universal, to our dear mother earth, to fertile fields, the wide seas and the great mountains. Science has entered the wonderful realm of organic life by biology, anatomy, morphology and physiology. The analysis has been wonderful and beneficent ; the synthesis in the light of history is very remarkable ; it is a new revelation before which Science bends low ; because Life is here, and to touch the Living is more than touching matter ; the Creator is here, and men did not know it. Science has advanced from the world of the physical, to the world that is psychical ; here also there has been analyses and syntheses that deserve careful attention. True, this land of thought is still dark and its outlines doubtful ; but, upon the whole there are highways that can be traced ; and, it has been suggested, that the order found to exist in the physical world has its analogies in this world also ; the laws are similar, and they follow the same law of development. Science has gone forth into the great world that is intellectual and moral, and the assertion is made that here also successes have been gained, and battles won. The results are not all that men desire,

but the workers are inclined to say that, even as in the physical world, there is a Divine Order existing that Science can study ; so righteousness underlies the moral world ; and, if men could only know, understand, and obey what is true, right and good, they would find, not a land of promise in form or word, but a veritable heaven, a paradise and garden of God. Can Science advance into the mystical world of religion ; that world of thought where Love reigns in Grace ; where sinful men hear the Father's Voice calling them to repent, to begin a new life, to go forth and seek a better country than Eden, Babylon or Egypt ? Why not ? Is not Science free ? Why should Science be led into the arena blindfold ? Why should Science to-day allow the Philistines to tear out his eyes and set him to work grinding out theories for his enemies ? Science has become very courageous in this world of thought, he has been overheard saying that he has found a key that will unlock all the doors of the Castle of Doubt. Indeed he asserts that he has done so, that he is now free and out of the hands of giant Despair. Has Science become a boaster ? Not so ; he holds up the key of promise, the law of development, and he says it possesses magical powers which transcend the dreams of Paracelus. Those who do not know Science will be ready to assert that this is really too much ; it is pretence ; it is bordering upon sacrilege. Is it reasonable to think that Science will be permitted to enter the holy place, to analyse all that it contains, to demolish the symbols so sacred, to reduce them to forms and modes of motion, and then to turn about and out of the analysed residue to raise up a glorious spiritual temple of thought that is universal and eternal ? When doubters express their doubts and say that all this is mystical theorising, then Science smiles, and says, " Wait and see." There is a light of truth here that cannot be extinguished. Those who see are inclined to say that the physical world has become radiant with the light of truth ; and that the world spiritual, the universe mystical, is not a reflection of the light earthly ; it is really the Divine Light radiant and it is the earthly that is giving to men the reflected light. It is now asserted that the light earthly would never have become radiant apart from the light heavenly ; and, those who know, maintain that the Light came from heaven that made the mount of Blessings radiant. There was an hour of dia-magnetism that covered the earth

with darkness ; a terrible hour of shame when the natural sun was eclipsed, so that men might not know the horror of sin ; when sinful men put to death upon the Cross of shame, the Light of the world. What men are beginning to realise is that the hour of darkness for the Son of God and Man was the crucial hour in history ; from that time, Light, Life and Love from heaven have been radiant in the earth. This is a parable that requires careful study ; it is not the earth and the physical that has brought about the radiancy of grace and glory ; it is the Sun from heaven that has brought about the great change. The peculiar position at the present time is, that whilst the physical and the spiritual worlds are becoming radiant, the intermediate worlds, the psychical, and the empirical or intellectual and moral, remain to a large extent in darkness. This is a truth that can be applied to the individual man, or to mankind, because, as men are beginning to understand, the man is the epitome of the universe ; the man is a genetic type ; mankind is phylogenetic, that is the race with its history as the record of development.

Science, in harmonious alliance with philosophy and religion, is expressing such conceptions as these under new forms ; for example, it is assumed that there is a Divine Cause for all effects ; the Cause, as One, in its Nature, is not knowable, that is to say, capable of being reasoned upon, or compared by the intellect of man. The Cause is Fact, Reality ; it is the darkness inscrutable, or the light ineffable ; men have no choice in this matter ; if sane, they are unable to doubt the fact that Being has existence. It is not Science that asserts this great truth ; Science believes that this is a truth of supreme importance ; Philosophy says that the conception is one that has been recognised for ages under many forms by wise men ; and Religion expresses the same thought under the names First Cause, Creator, and God. The great value of this definition ; this belief in an Ultimate, an Absolute, is that it limits the defining power of intellect in man ; that is to say, the Intellect is told plainly that it must be very careful not even to attempt to enter this holiest place. In the constitution of man the Intellect is a servant to compare two or more thoughts ; to relate and correlate many thoughts and things ; but it is impossible, even contrary to reason, to attempt to compare or to reason about the One, what cannot be compared ; and,

in the nature of the universe, cannot be made subject to the reasoning powers of man. When this truth is clearly seen the result is useful and salutary ; it exalts God, the Creator, as Divine ; it humbles man, because it is made plain that he is a creature, not self-caused ; and, not for a moment to be compared with the Creator. When this lesson has been well considered, and fully understood, then there is room for studying the great law of development ; the Intellect enters a field of universal knowledge, and the kingdom of heaven is thrown open to the reverent enquirer. Science uses such words as Processes, Purposes, and Effects, or Ends, to sum up the grades of knowledge attained. With processes there is the conception of many particular things or thoughts to find an individual, or an ideal. With purposes there is the conception of many general individuals, in manifold forms, yet they are all correlated ; they can be compared ; they can be conceived in intellectual order ; they are organic and constitutional ; they are subject to law. There is another stage of development ; it is conceived as harmony and unity. Here the scientific student revels in the revelation of the Divine Power and Wisdom ; the Effects glorify the Cause, and the man who has seen the Vision is able to say, not that he knows God, but that God knows him, and that in a true sense, and in a measure, he has seen, and can reflect, the image of God. These abstract terms may be expressed in many ways ; Philosophy uses the terms, Particulars, Individuals, Generals and Universals ; they are summed up in the terms Physical, Psychical, Moral and Spiritual ; and, when the terms Faith, Hope, Patience and Love, as Grace, are used, they are equivalent terms in the order of development in the mystical world of Salvation.

Before entering upon the study of the subject of Authority it may be useful to notice that in the constitution of man, as in the universe, there is a somewhat perplexing system of dualism which requires careful study. For example, it is conceived that man and nature are resolvable into eight related ultimate principles of being ; these are Force, or Energy, and Life physical ; Spirit Power and Life mental, the Mind ; Intellect as Power and Life moral, the Soul ; and, Love, as Grace, the Divine Power that forgives, with a Life that is organised self-sacrifice. As will be seen this is repeating under an eightfold form the worlds physical, psychical, moral and spiritual ; two principles, Force, or

Power, and Life constitute a world ; and the eight powers are the related ultimates of the Universe. This definition is not metaphysical ; it is not theory only, it is the way by which Science leads the student ; it is the way where the light shines more and more clearly ; and to turn aside from it is to leave cosmical development to wander in the realm of chaos. If this explanation is understood, then it will be seen that dualism becomes a deeply interesting subject ; here comparison is permitted, but it goes no further than this, the conception that Force differs from Life ; that Spirit differs from Mind ; that Intellect differs from the Moral nature ; and that Love, as Grace, differs from Sacrifice. The comparison may be extended in this way : the physical differs from the psychical ; the psychical from the moral ; and the moral from sacrifice. The thought here is that underlying all differences there is unity and affinity ; the principles pair off together into a state of wedlock ; they are married and the result is that they have children, or generations. This truth comes out in the relations of the sexes, man and woman, affinity and unity, love and marriage, a home and children. The figure is used as related to Christ and His Church ; Christ is the male principle, the Church is the female principle ; by their union and communion, their marriage, there are generations of Christians ; and, this spiritual union of what is so different, has in it processes of the deepest interest, purposes of Grace that will bring the blessings of heaven to mankind ; and, in due time make manifest to the universe the Glory of God as revealed in Jesus Christ. It is not to be assumed that because principles differ they are in a true sense opposed to each other. The underlying unity of the One God must never be forgotten. Dualism arises not as antagonism but as affinity. Force and matter are not in deadly opposition to Life, but Life accompanies Force, so that there may arise, in due time, the living organic human body. As with Force and Life physical, so with Spirit and Mind, the result is a psychical organic living being ; with the Intellect and Moral Life a living rational soul in the image of God ; and, with Grace and Sacrifice, a man in the likeness of Jesus Christ, our Lord, the Divine Son of God the heavenly Father. It must not be forgotten that with unity and dualism, as divine and perfect, during development, there exists the possibility of perversion, reversion, sin and ingratitude ; in the physical world this is

seen in forms of disease ; in the psychical world in derangement and insanity ; in the moral world in jealousy, hatred, war, death and destruction ; and, in the spiritual world in antipathies, divorce, evil in many forms, and in separation from the Fountain of spiritual life, the true and real death.

WHENCE THE CONCEPTION OF AUTHORITY ?

If all this is understood, and it is not a new doctrine as thus explained, enough, has been stated to indicate that the problem of Authority is far from simple ; it is not to be taken for granted ; it requires careful consideration, with all the light of truth that science, philosophy and religion can throw upon it. When entering upon such a question seriously it is well to follow a definite method of enquiry ; one that has been found useful in the past is that of asking a series of questions upon the subject, following a law of development, and, observing the answers that arise out of the study. Begin with this question, **WHENCE** has the conception of Authority arisen, what is its source ? Upon this point, it may be assumed that there is a consensus of opinion among men that God, the Creator, the Preserver, the Benefactor of all creatures in creation, the All-powerful and the All-wise, is the Source of all Authority. It is not suggested that this opinion is unanimous, or that all men express their thoughts under the same form of words ; what is asserted here is that rational beings, exercising their reason in a reasonable way, are compelled to confess the belief that the universe is caused by a Creator ; it is not reasonable to think that a cosmos so wonderful so full of divine wisdom, could arise by chance apart from order and law. It is quite possible that men may declare that they cannot find a God anywhere ; that there is no Being, or Substance ; and, that all existence may be summed up in the relations of motion. On the other hand men may argue as pantheists, as deists, nihilists or anarchists ; but at the root of all their arguments, there is the confession, that God, or the gods, are required to account for the cosmical universe. The atheist may say, there is no God, therefore, no authority ; but sane people observe that even atheists believe in a reasonable way, and thus the life practical gives the lie to the life theoretical. All such vapouring is like the froth on the troubled waters ; the thinkers are lightheaded ; they suffer from rational indigestion ; they are unable to prove their conceptions,

because they live in a state of disease of body ; of derangement of mind ; of rational perversion ; and, thus out of harmony with themselves ; with their environment ; with the age in which they live ; and with the Universe and its Creator.

WHEN HAS AUTHORITY BEEN RECOGNISED ?

If the question is asked, WHEN has Authority been recognised, organised, asserted and obeyed ? The reply of history, as a valuable witness, is that the record is continuous throughout the ages of the past. It is quite true that there has been opposition to authority ; that dualism has been operative among men ; that for good, or bad reasons, men have resisted authority, claimed to possess personal authority, and thus brought about schisms and divisions innumerable. The point to notice is, that in a family, in a natural way, the parents possess authority over their own children ; in societies there are those who are called to possess, and use, authority ; in States that are organised, authority by law is everywhere recognised. Empires are supported by authority ; and, if emperors or kings claim divine right to do what is wrong, there is a Nemesis upon their track, and in due time their authority will be swept away and another ruler with authority will take up the reins of power and government. The world of religious thought and organised action, has been almost entirely based upon authority ; the history of religion is largely that of priests, magicians, wise men, kings and emperors. The gods have been many, but the priests have all claimed and asserted authority ; and, not always with beneficent effects. Authority has reigned in despotic autocratic governments, in oligarchies, aristocracies, republics, and in democracies ; and, as a rule, the symbol of authority has been the sword ; if authority is questioned, or disobeyed, the penalty may be death ; to question authority is dangerous, it has ever been perilous, the lawless man is an outlaw, a price is set upon his head, and it is not a crime to put such a man to death. It has to be remembered that the record of history is not the only witness upon this question ; there is the Divine Authority that lies behind, around, and above, all authority. Rulers may make laws and endow them with authority ; but, if laws, social, or penal, are in antagonism to the Divine Moral Law, they must come to nought. Further, it is well

to recognise the fact that above all earthly forms of authority, there reigns the Divine Authority of Grace and Sacrifice ; this is supreme ; but, the Constitution of this authority is symbolised by the Cross ; and, this is a world of thought that need not be discussed at this stage of enquiry.

WHY IS AUTHORITY REQUIRED ?

It is assumed that Authority is derived from the Author of Creation ; and, it is accepted generally, by all sane responsible thinkers, that there is no other Source from whence it could come. Authority has been given to, and devolved upon, men, and throughout history wherever families, societies, States, Empires, and Churches have existed, they have, as a rule, been governed by authority. Exceptions may exist, but they are of no value ; they have not survived ; they are unfit to survive ; they do not possess organic life ; they are dead and worse than useless. The question may now be asked, Why Authority is required among men ? Why it is everywhere recognised as necessary ? Here history proves that authority is required because where there is none there men are degraded it may be even to a lower level than the humbler creatures of creation ; they fear and hate one another ; they become vagabonds on the earth ; and as a result, development, socially or politically, is impossible. Authority is necessary for individuals, for the good of the family, society and State to which they belong ; men agree to limit their own free rights for the good of the common weal. This is a question where psychology comes in with authority ; there are problems of the man and society, of good and evil, of what is true and right as compared with what is erroneous and wrong. There is dualism everywhere in this enquiry ; there is God and man ; man and his family ; the man and society ; the man and the State ; the man and the Church ; and, it is the man that is, in a sense, central in this problem. Why should a man resign his freedom of action into the hands of other men, his equals ? Why should a man recognise the Will of God, as Law, even though he recognises God as his Creator ? If a man takes up the selfish and self-asserting role of life, making self lord and master in all things, it is not difficult to see that the horse is running away with the man ; the precipice is at hand, and the beast will take the plunge and destroy body and mind. Man is spirit and free to choose, to

will, and to act ; but the spirit is united with a precious help-meet, and it is not reasonable to involve the partner in life with the serious consequences that follow self and self-seeking. It is not the help-meet, the mind only, that is involved in the actions of a free spirit ; the animal nature rebels, and there is pain ; the moral nature is put to shame, and the intellect is outraged. Authority is not an objective power only, it is subjective also ; the lawless man resists the laws that are meant to be for the good of society ; with the dare-devil anarchic spirit he chooses to live in a hell that is torment, rather than in a society where the common good is prized. The selfish, self-asserting man is an ignorant sinner ; he prefers hell for his environment ; he makes a hell within his own constitution ; as a devil he puts aside all laws that are divine ; and, thus, the base creature becomes a universal rebel, traitor and evil-doer. Is the picture too dark ? Is this what self-asserting individualism really means ? Get to the root of the problem, and it can be seen that this is the curse that rests upon dualism ; it is the creature in revolt against his Creator ; it is the lawless spirit that will not obey law ; it is a man preferring to live in a universe of chaos and disorder, rather than in God's universe of law and order. Thus far it is clear authority is required ; the child requires care ; the youth requires tuition ; the man needs self-control ; and, authority is a miserable affair if it is not helpful to those, who, in the providence of God, are placed under protection and jurisdiction.

WHAT ARE THE RESULTS IN HISTORY OF AUTHORITY ?

Authority is Divine ; authority is human ; authority is required among men for mutual welfare for the protection and defence of the law-abiding, and for the punishment of evil-doers. Human authority is far from perfect ; but it is meant to be for good and not for evil. As the people are, so are their earthly authorities, because, as a rule, the authoritative rulers represent the people, and they live in the same age under similar conditions. If the rulers become more corrupt than the people they will lose their power and authority ; if rulers and people are equally corrupt and degraded then degeneration will take place, there will follow as a consequence the loss of power to develop, to rise, to

become intellectually great and morally good. This requires no proof apart from the facts of history ; societies, states, empires and Churches can be named that are lying under the curse of an evil heredity ; they have become fixed types, and humanly speaking they have lost the power to rise, to develop, to become godlike in truth, righteousness and grace. Science is deeply interested in this study ; it is suggested that dualism lies at the root of this problem ; those who fear God and obey His Will are blessed, they rise, they develop intellectually and morally, they see that by losing what is selfish and self-centred they gain the life eternal ; but those who make self their god, they live only to die ; even that which they inherit and possess is taken from them. Here the enquirer will be prepared to ask this question, WHAT are the known results in history as seen in those who have become the bond slaves of authority ? This question it will be seen is a psychical one, that is to say, the student sees and perceives that there has been development by acquirements, by heredity, by environment, by efforts in many directions. There was a period of freedom and prosperity ; the Spirit of God was with the thinkers and workers, the teachers and rulers ; the wise and the powerful, the selfish and the prudent attained to place and authority ; the common people lost their freedom, forfeited their rights, and the result was that they became the hewers of wood and the drawers of water for their lords, their tools, and their instruments of war and of destruction. What may be noticed here is that a man, at a certain stage of development, the psychical, is very largely selfish and self-centred ; he looks upon everything and considers every thought from his own standpoint ; he becomes authoritative in word and deed ; this is the carnal Mind, that is said to be in a state of enmity to God. As it is with a man so it is with a family, a society, a State, an Empire, a Church ; the tendencies are to self-seeking, to jealousy, to intolerance and even to cruelty and persecution. This is matter of fact history ; this is the condition of psychical thinkers and workers at the present time ; in plain words, this is the Adam man in all the generations ; he is like Esau in the family, and he is like unto Edom in the nation. If men care to read their newspapers intelligently, what they will perceive, as the rampant spirit of to-day is, that the man Adam is ever claiming his birthright ; and the Man from heaven is patiently waiting

until men are wise enough to understand that their methods of thought, word and action are all wrong. Few care for the kingdom of heaven with its innumerable blessings ; its riches of grace beyond the power of man to conceive ; its treasures, universal and heavenly, which science is exploring and bringing down to earth and to earthly men. What men see with their carnal eyes is an apparently never-ending conflict of interests that are earthly. It is not necessary to enter into details upon this subject ; men know well that these are facts. This is not parable, it is empiric experience ; thus it is not necessary to add, " He that hath ears to hear let him hear."

Briefly, the pathway of authority may be studied with much profit, by glancing over the pages of the Bible, and by looking upon the Christian Churches as they exist at the present time. What is the record in the sacred word but that of examples of authority possessed ; of authority used in a wrong way ; and of the conflict of Truth, and the Spirit of God, against those possessing authority. The rule is not that prosperity and peace has accompanied authority, but that authority as possessed by man, families, societies, States and Empires, have ever tended to jealousy, intolerance, persecution and evil-doing. The man Adam possessed authority ; he was subject to one law only, that of obedience to his Creator. The knowledge of good and evil was forbidden ; but the man was impatient, he would not wait and be guided aright to know the seed, its development, and its fruits. He saw, he coveted, he perceived and conceived what he thought was beautiful, good, and would open his eyes to wisdom ; and, as men know now, and have known through all the generations of earth and heaven, the penalty of disobedience is sin and its hellish progeny, evil and its devilish works, the darkness of ignorance, and the vain conceit of the worldly-wise. In the family the record is that of evil, of evil continually ; it is judgment and destruction ; it is a flood that covers the earth sweeping away earthly powers that possess great authority. In the saved family, that inherits the blessings of salvation, the ideal is a fallen naked father sunk in psychical unconsciousness ; it is a godless, irreverent, despicable son who has no respect for his father ; it is a son under the curse of heaven, and his generations are the typical children of their father throughout history. Nimrod and Babylon ; the Pharoahs and Egypt ;

Israel and bondage in Egypt ; Moses, law and the Desert ; the Commonwealth and idolatry ; the kingdom of Israel and the Captivity ; the Restoration and Judaism, they all testify to the possession of authority ; to the misuse of the blessings inherited ; to warnings and punishments for unfaithfulness and disobedience. The Jews, Jesus Christ and the fall of Jerusalem is a remarkable example of the doom that follows self-assertion, self-conceit, ignorance and wilful disobedience. Here law and authority, privilege and possession, completely failed to see and understand the critical position of the nation. The rulers of the nation, and kingdom of heaven upon this earth, failed completely to realise the inheritance possessed ; how near the kingdom of God had come to them. The birthright and the blessing were theirs ; but they despised and rejected the Giver of all the promises made to Abraham, Isaac, Jacob, Moses, David and all the Prophets, and the end was the loss of all the earthly treasures they prized so highly. They thought, and said, that they enjoyed Divine Authority through the Fathers, Moses, the Law and the Prophets, but when the day of judgment came upon them they discovered that they had not put their trust in God ; that they did not know and understand the Divine Purpose of Grace in Jesus Christ ; they were not faithful servants in the House of God, and thus the earthly authority which they prized so highly was taken from them. The authority was taken away, but the type remained ; thus in all nations under heaven the Jew is to be found, without authority, land, temple, or king.

The question may now be asked, What is the history of the Christian Church as in the possession of great spiritual privileges and as endowed with Authority ? It may be safely assumed, as historic fact, that the Church in all its divisions can be traced back to Jesus Christ and to those who were His disciples. The Gospels contain brief stories of His life and death, His ideals, His works and what He told men about the Kingdom of God. It is well known that His disciples expected an earthly Kingdom, and, that they were to be the rulers therein. What He impressed upon them was that His Kingdom was not of this world, or upon the same lines as earthly kingdoms ; but one in which love, as Grace, should be supreme, and that self-sacrifice for the good of others would be the order of their life. Not ambitious pre-eminence, but humble faithful service ; not the power

of the sword but the Divine power of the Cross ; not the Adamic ideal of earthly greatness and glory, but self-renunciation and pity for the sinful ; not to be benefactors as earthly rulers but saviours. They were not to be ambitious, or jealous of others, but to live as brethren in His Spirit and follow Him. All this is so well known that it is waste of time to repeat the outstanding conceptions of the Kingdom He set up on the earth ; He is Lord and King, Saviour and Master, and all His followers are brethren in the family of the Heavenly Father. There is no suggestion of autocratic despotism ; His laws, or rules for life, were well known ; the family is a democracy with perfect freedom in the spirit of gracious love, and those who love most truly, serve most graciously, rule most kindly and suffer hardness and persecution being faithful even unto death, these are His companions and friends ; they will get their reward in this present life and be super-abundantly rewarded in the world to come. This is something like the ideal ; this is the germ seed of the Christian religion ; it is the realisation of this ideal that the Church stands for ; that seed sown in Judea is meant to grow and reproduce itself through many generations, until it spreads throughout the whole world, thus changing men in their nature from being Adamlike to being Christlike ; from being earthly to being heavenly ; not by the sword but by the Cross ; not by earthly power and dominion but by gracious love and self-sacrifice. It is to the Church that this privilege, inheritance, possession, duty, responsibility and authority is given. The real question for men to solve to-day is not whether the Church possesses authority, that may be granted freely and fully ; it is this : have the rulers in the Church been faithful to the trust confided to them ; have they used their privileges in the right way ; have they been faithful servants in the House of God ; have they used their authority in harmony with the revealed will of the Saviour and Lord, the Master and King, of that Kingdom of Grace in which they are servants ?

Here it may be suggested that the rulers in the Church cannot plead ignorance ; they cannot say that they were not fore-warned ; they cannot say that history was silent and that they entered upon an entirely new form of service. They had in their hands that sacred Book which showed them very plainly that under all past dispensations of Grace, the

servants had been unfaithful in their service; they could read, understand and judge for themselves in what way failure upon failure took place; the consummation of the past was the crime of putting to death Jesus Christ, the Son of God, and the punishment that fell upon the Jews. As and so, very little words but how important they are; as the family sinned against Joseph so Israel sinned in the Desert; as the Kingdom of Israel fell so fell the State of Judea; how pertinent the reflection; as these sinned and failed in the past, so is there not the awful possible risk of a Christian repetition of the past, not exactly under the same forms, but as truly from heavenly ideals to earthly corrupt actions. Indeed, the writer of the epistle to the Hebrews expresses this thought with great seriousness; and in the letters to the Churches in Asia, the apostle John points out the dangers that lie in the future. In brief, What is the history of the Church of Christ during this dispensation of Grace? It is that of persistent degradation from a Divine ideal, to a carnal, earthly conformation to what is worldly; it is away from Grace and Sacrifice to earthly power, glory and dominion; it is away from the freedom, the simplicity and the glory of the Gospel to intellectual theories, binding creeds, and rationalised dogmas. Not free Grace but intellectualism; not a moral life and self-sacrifice, but, believe what you are told to believe, or be damned, because you reject divine authority. Expressed in these blunt words there would appear to be want of charity in dealing with the facts of the past. What is so repugnant to a free spirit is that authority is here laying its hand of power upon the spirit, taking away its freedom, dooming it to eternal death, and crushing it down into the darkness within. The choice is horrible to contemplate; it really amounts to this: accept authority and live in a dungeon; or, reject authority and descend into hell. As a psychical problem is this anything like the Gospel of Jesus Christ. Who would live in the dungeons of the Inquisition if they could sit at the feet of Jesus Christ on the sunny slopes of the Mount of Blessing? There are Churches that say they alone are Churches because they can trace their lineage from God, Jesus Christ, the Holy Spirit, the apostles and the early Church. They have the right to claim the Holy Spirit, by the laying on of hands, through physical contact, from the age of the apostles onward, without a single break in the continuity. Is

physical touch a proof of spiritual inheritance? Is the Spirit a physical machine in the possession of bishops and clergy? Surely the reasoning here must be false, How can men expect that the touch of a degraded, selfish, impure, ambitious man, priest, bishop, or pope, can convey the Holy Spirit to men who are imbued with the same evil spirit? Surely this is an inversion of truth, that the physical can control the spiritual; that the evil spirit can command the Holy Spirit; that man is greater than God the Spirit, if man has the power to manipulate the Holy Spirit by means that appear to be magical. But, to reason thus against the Church and the authority possessed by the Church may be said to be damnable heresy. Just so, this may be the judgment of those who say that they possess authority; but intellectual men who wish to think truly and righteously; scientific thinkers who question authority and seek to be guided by order and law, what is Divine, they shrug their shoulders, turn away from such reasoning, and in this way they reject the claims of authority. If it is suggested that custom has sanctified the authority, that tradition has justified the claim, that bishops have always claimed such rights and privileges, and that popes have declared themselves to be infallible; the free spirit of a man cannot endure to be fettered by such conceptions; this is not the Gospel of Jesus Christ; this is more like anti-Christ; it is the old Adam in a new guise; it is the earthly ruler that is claiming the inheritance of this earth, and dominion over earthly rulers. The Church is a great earthly organization in its papal form; but it is the successor of Cæsar and Rome, as history amply proves, because it has lost sight of the Ideal in Jesus Christ as given in the Gospels; and men are blind, and ignorant, when they bow down to this kind of authority, that stands condemned by reason and by science.

It must not be supposed that these remarks about the Papacy are new discoveries, or that they are made in opposition to the Roman Catholic Church. The facts are historical, they are the common possession of all intelligent readers and thinkers. It is not the Church, or the Christian authority that is condemned; it is the Papacy as a system of earthly despotic government, the arrogance of popes, the wordliness of cardinals, bishops and priests, the self-assertion of theologians, and the consummate political ability of the Jesuits, that thoughtful people cannot comprehend, or get

the papal claims and authority to agree with the life, teaching and death of Jesus Christ. It is well known that the condition of the Church of Rome, as the Papacy, was condemned by about one-half of the population of Europe; they protested against what they conceived to be infamous and blasphemous, and was utterly inconsistent with the principles of the Christian religion. The protestors were named Protestants; they were known to be Reformers; as a rule they had no wish to bring about a schism in the Church; but reforms could not be obtained from the Papacy; thus there arose the great spiritual movement, of the Reformation which was led by such men as Luther, Zwingli, Calvin, Farel, Knox, and many others. The authority of the Papacy was rejected, a new form and system of authority had to be found; and, it was around the Bible, as the Word of God, that the reformers found they were in agreement. Here it should be remembered that the age of the Reformation differed greatly from the present age; if an analogy could describe the position, the Papacy was like unto Israel in the days of Solomon and Rehoboam, and in a State of continual warfare until the Captivity. The Reformers were endowed with the Spirit that moved the prophets; they have had their visions of a kingdom of Messiah, like the Jews; the Bible was their temple and holy place, most sacred, because by it they were able to enter into communion with God through the Lord Jesus Christ. The Bible became the source of authority for Protestants; it was infallible truth to be studied and obeyed through the guidance of the Holy Spirit, the Revealer of the Truth as it is in Jesus Christ. The point to notice here is that an objective authority was set up by the Reformers; true, they did not see eye to eye about many questions, but the unity and harmony of thought was sufficient to enable them to unite and set up a Church, a kingdom of heaven on the earth, that could stand up and oppose the Papacy. This was the age of authority, of dogma, of catechisms; the masses of men required an objective divine, reliable means of grace; and, there were few who could separate themselves from the Papacy, or from the Bible, and, in a mystical spiritual manner realise that the kingdom of heaven was within a man, and not in Jerusalem, Rome, or in the Bible. The Reformers did not find that the way they had chosen was pleasant and easy; they were attacked on every side;

the authority they had set up was not found to be so infallible as they imagined, and thus defenders of the faith were required, able theologians and preachers were in demand, and it was with the greatest difficulty that the struggle was continued. This kind of warfare means spiritual degradation; that is to say the defenders of the Papacy became more vigilant in the defence of Rome and the Papacy; whilst it must be admitted those who defended the Bible did not do so after a scientific manner but with the armour they had taken with them out of the Papal Church. Is it strange that in Protestant Churches there followed a down grade similar to what took place in the early Church? Customs were formed; traditions became sacred; creeds and catechisms became authoritative, and, as men know, the standards of orthodoxy were not, the Bible and the conscience, but creeds and confessions of faith. They have no authority; they belong to the past, and the only places where they are to be found are in libraries and museums. These were the forts and the bulwarks of religion; they have been attacked and laid in the dust; and, what remains is the Citadel of Faith, the Bible. But, there are men who say that this also has been destroyed, cast down, dishonoured, and killed. The virgin daughter of Zion has been trampled in the dust; her beautiful garments have been destroyed; and her enemies rejoice in the thought that they have put her to shame. Are the critics, the atheists, the destroyers, perfectly certain that they have been successful in their labours; are they sure that the Bible will follow the creeds, and very soon find a resting-place, a grave, in musty museums? Not so, there is a new spirit at work everywhere; those who were most courageous to destroy are drawing back; and, even critics are becoming timid; they are not quite so boastful; they begin to think that the Bible is not a dead book; it has a mysterious, mystical life in its body; it has been killed a thousand times, and yet it is living. Critics come and go, atheists utter their curses and pass away, nations and empires rise and fall, Churches live and die, but the Word of God, the ever-living means of Grace to mankind abideth for ever. This is something like the position in Christendom at the present time; human authority is lightly esteemed and when Churches assert their claims to be heard, because they are the inheritors of divine authority, there are few who will listen to their messages.

The age of that form of authority is dead, and it may safely be asserted, that in the forms that have existed in the past, it is useless to expect that there can be a resurrection from the dead.

Is Authority dead? Can truth and righteousness be dead? Is the Grace of God, in Divine Love, dead? Are there no self-sacrificing Christians in the world who keep their eyes upon their Lord and Master, knowing that He is the Living One? Divine Authority cannot die; this would mean that God is dead, and such a supposition is unreasonable. Is it such a very serious matter to contemplate the death of human authority; to feel assured that what has been so baneful and boastful in the past is dying. The grim old giant is turning his face to the wall; with the morning light and the sunrise he will be gone; and, well, it is right he should get a suitable funeral service. It is well to remember that our friend was not an enemy; he was of our own kith and kin; he belonged to the Adamic race; he nursed our infants; he trained our children; he kept back and restrained impertinent young men; he gave good advice to fathers; he gave wisdom to counsellors and guidance to rulers, priests and kings. It must be remembered that he was not infallible; he was not always kind; he had rough rude ways; but, he has been like our ancient gods, Thor and Odin; we could not have survived without his care and kindness, thus it is becoming to try to forget the evil past and to speak as kindly as possible of the dying and the dead.

HOW ARE MEN TO FIND A RELIABLE AUTHORITY?

Turning from the past, the question that will occupy attention, as briefly as possible, is this: How are men to go forward to the study of the future? How are they to find a more reliable guide than empiric authority? It is said that the Roman God Janus had two faces, one looking toward the past and the other turned toward the future. It may be true that the god Authority failed in his great labours, because his face was upon the back of his head; he loved custom, tradition, the past, and thus his want of sympathy with those who had their faces turned toward the future. The wise men of the past, called philosophers, it is said, erred in their labours by laying down principles; and, going on, they reasoned, deduced, built up worlds of

thought out of their conscious minds. They were very clever; they were great thinkers; they were good men; but the creations which they produced were like inverted pyramids; or, like smoke rising from a fire; they evolved their thoughts and made them develop in a wonderful way. In a sense they were individualists; they drank in all the streams of particular ideas they could find anywhere; and then they set to work to evolve their own special creations of the universe. It may be that the true reason why philosophers differed so widely in their philosophies was because they were individualists. Each philosopher looked at the world of knowledge from his own standpoint; and thus it followed that his philosophy represented very fairly the dreams of the thinker. Of course, philosophy is not limited by individual philosophies; there is development in this world of thought also; thus to-day philosophy is more general in its outlook, it has a keen eye upon the future and the universal harmony of all philosophies. It may be asserted that the philosophies of the past were in a true sense empiric, they were derived from experience, that was the quarry out of which they built their creations of thought; they were not scientific thinkers, and they did not live in a scientific age. Science may be said to differ from empiric thought, and philosophy, by the different method it follows; the method is said to be inductive; it adds thought to thought in their true relations; it begins to build upon the broad base of the pyramid, and thus it is conceived, that as it builds upon the rock of demonstrated rational truth the structure cannot be destroyed. This may be an ideal; it is what scientific thinkers strive after; they do not enjoy holidays feeling their way through a chaotic bushland; they make good roads and keep them in good repair, and thus they make their advance safe; they conquer great realms of thought and survey them, and thus they move on steadily like a mighty army led by a great strategic general. This is something like what is meant by deduction, and by induction; the deductive thinkers assert a principle, or a theory, and do their utmost to prove that their systems of thought are true; the inductive thinkers, are not in a hurry to build their palaces of thought; their thoughts are exercised upon the materials they are going to use; upon the foundations that are led, or are going to be led; but above everything else they are most anxious that they build with

sound materials, so that the palace of truth may be trustworthy and a safe place wherein to dwell. Scientists are not given to talk wildly about authority and infallibility; their wide experiences have taught them that it is too soon to utter such words; there are great realms of thought still unsurveyed, and thus it would not be wise to use terms which have been degraded in the past and rejected by them. In a true sense all scientific workers are looking forward to reach the goal of authority; they sincerely desire to find infallible truth; but should any scientific thinker be so foolish as to claim infallibility and authority, he would become the laughing stock of his comrades in the world of science. It is not to be inferred from this that there are no scientific workers worthy of being trusted, as experts, in their special branches of labour. Ignorant people may loosely express the thought that they possess authority, and are infallible in their own particular lines of thought and action, but this conception is a survival from the past; it is not the same as an infallible pope, who is supposed to know all things in earth, hell and heaven, and, to give to men an authoritative dogma, that must be accepted.

The thought to be kept in view here is that science is in pursuit of, and following hard after, Authority; but the authority so desired is not of the same kind. It is like this; the scientific thinker and worker is impressed with this thought that beneath what appears to be chaos there exists a wonderful cosmos of order and thus of law. This was beautifully expressed by one reverent thinker; he compared his labours to a journey in a desert, and everywhere he came across the foot-marks of One who had been there before him; he was reading a new book, and God was the Author. Take the book of physical nature and study its pages; men say truly that matter is an unconscious thing, but the student says, this is only glancing at nature; it is not trying to comprehend it. There is far more in physical things than unconsciousness and impassiveness; there are ideas and ideals revealed in processes; there are great intellectual and moral purposes to be found in that subtle realm of thought; and, at last the thinker finds, to his amazement, that he is in the mystic presence of God, and that through these things God is speaking to him. This is a great truth that deserves careful study; it is saying, let a man follow the truth in the scientific spirit, and, through forms, pro-

cesses and purposes, in every realm of thought, the end to be reached is God ; and God speaking to the human soul in gracious love. The true thinker may with confidence say to himself, when I am asking the question How ? I am seeking after God ; trying to understand His works ; trying to think His thoughts ; striving to find His wisdom. I am following in the footsteps of Abraham, the father of the faithful, and, like him, I too may hear the voice of God and talk face to face with His angels. This is what the earthly pilgrimage means ; it is the lost child trying to find his way home, and in the most wonderful way, what men call miracle, the Father is near all the time ; His servants are guides ; they are there unseen in that halo of light that is known as preventing grace, but, in reality, the Spirit of Christ and of Grace. It is not sinful to be ever asking the question How ? In plain words it is just trying to get to know the way back to God by the way of predestination ; that is to say, God is Home and Father ; Christ is the Way, the Truth, and the Life, as predestinated in Divine Grace ; and, it is the Holy Spirit of Christ in Grace that is the Guide in the way to the heavenly home.

The important thought about science, and the scientific way, is, that a man who is ever asking the question How ? is really confessing ignorance, loss, darkness, a want so great that only God can supply it ; and, the attitude of the spirit is that of meekness, teachableness, desire to know the truth. This is what Jesus Christ likens to hungering and thirsting after truth and righteousness ; and, in His Own most gracious way, He says of all such, " they shall be filled." " Filled with all the fulness of God " ; this is a marvellous thought ; but it is the promise given to science ; and it is for science to realise the Divine promise. To enter into details about the way that Science has followed, and is following, is not necessary ; scientific workers are the best teachers in their own spheres of labour ; the object in view here is to find a trustworthy authority ; thus, it may be sufficient to make a sketch of the way that men may follow in this quest. Science, as inductive thought, has been successfully followed in the physical world. The way is deeply interesting and instructive, and it will be sufficient to point out the way that has been followed. To begin with, in the empiric world of human experience, matter is just matter in millions of forms in all things good and beautiful ; to the child they

are what they appear to be, and it would be absurd to tell the child that what he sees is all as Maya, the ever-changing, evanescent forms that are not true and do not abide. The vision of Creation for the child is very beautiful and good ; let the child enjoy fairyland, and study its mysteries, in a childlike way. The children are near heaven in their days of sweet innocence ; why drive them far from Eden, and make them afraid of the angels and their swords that would prevent their return. The empiric world is true and good in its place and time, and those who know children are well aware that they feel the sense of mystery everywhere and are never tired asking the important questions, Whence ? When ? Why ? and What ? It is when they are seriously asking How ? that they require to be wisely taught ; and, above all, care should be taken that they should not be frightened by the giant ogre of the past, known as Authority. The child may be left free to think in a reasonable way ; and parents and teachers would do well to remember, that they are God's angel servants as their guides. The day of science came to Europe when Bacon awakened to the fact that the deductive method of thought failed to teach men the way of truth ; and thus he told them to try the inductive method. The sage Galileo discovered that the earth and the planets move in their orbits round the sun, and that the former conception that the sun goes round the earth daily was not a true explanation of how there is day and night, light and darkness, summer and winter. Newton discovered that light is not one thing as coming from the sun ; the light can be analysed by a prism, and the result is the solar spectrum ; the spectrum can be synthesised and changed back into light again. The meaning of these facts is, that the universe is a marvellous machine subject to order and governed by law ; and light, by which all things are made visible, is not simple but very complex, most beautiful, telling men to open their eyes and see the Divine order in a ray of light, and law in a spectrum. Chemists discovered that matter is very complex, they have analysed it, and they say they can prove that about 80 elemental forms, that differ in quantity and quality, have been found to exist. They do not say they know what matter is ; they say it consists of many elements, and these are known by their differences. It is quite true that they can tabulate these elements, give them names, and describe how they act and react upon each

other ; that they can be classed by their family affinities that are like each other ; or known by their actions in which they destroy each other. The chemist having explained these things to the man who is ever asking How ? accepts the thanks of the student, and taking him by the hand, he says, Come, and I will introduce you to my friend in the next room, and he will show you the wonders of Spectrum analysis. This teacher, in his genetic descent, is the child of Newton ; but he has discovered wonders his great master and father never suspected. What this teacher goes on to show is that light is, to begin with, in a true sense, the synthesis of all forms of elemental matter. To prove this he takes the elements discovered by the chemist places them in the intense electric light ; it seems that the elements are dissolved, they have their individual tints, they pass through the prism, they are refracted and according to their vibration, their rate of motion, they take their places upon the spectrum. The teacher goes on to say that all earthly known elements have been in this way analysed ; and more, by this means they have found new elements in stars, and in the sun ; and, what is still more wonderful, after finding them in the heavens, they have actually discovered them on the earth. This theoretic spectrum may be ideal or real, the point to remember is that it consists of thousands of rays moving at varying rates of motion ; that the colours have to do with rates of motion ; that the spectrum is a great mystery as visible, and invisible ; and it is asserted that the invisible parts extend many octaves above and below the one octave that is radiant in beautiful colours. The teacher receives the thanks of the student, takes him by the hand saying Come with me and I will introduce you to my friend in the next room ; but, as a farewell word, let me ask you to remember, and ponder upon this truth that what you have seen is a series of symbols ; they represent what is intellectual and spiritual ; they say the light of truth is one ; it is universal ; it is order of the most exquisite kind ; it is high as heaven and deep as hell ; and the children of men see only the beautiful spectrum ; they do not see or understand the invisible. Truth is one ; it is manifold ; it is organic order, it is law ; it is heaven, hell and earth ; and, man, as a pilgrim on the journey of life, is expected to ask How he is going to comprehend mysteries so wonderful and divine ? The teacher in the next room

is said to be a physicist, that is to say, his particular line of study is that of energy, force, motion, and kindred subjects. What this teacher informs the student is that he has to study the varied forms of motion, such as heat, chemical action, light, electricity and magnetism. These are individual forms of power ; they may be looked upon as different, as independent, or even as antagonistic to each other ; but the teacher goes on to say that these are early impressions of great truths ; they are analytical conceptions and true in their own place, but there is a truth that includes them all ; a law that unites them in a brotherhood, and that law is known as the correlations of the physical forces. The meaning is that heat can be changed into chemical action, into light, into electricity or into magnetism ; there are many forces, but there is only one energy, or power. This is a great unifying thought ; what gravitation means for astronomy in the mechanism of the universe, that Force, Energy, Power, is in the realm of the physical forces. As matter of fact dualism is not the supreme power in the universe, it is unity ; and what is very wonderful, dualism, light and darkness, good and evil, in the very nature of the universe is subject to the One Being, named God. The student confesses that all this is very wonderful, but can the teacher point out the way to reach this One ? Here the teacher looks very grave and replies, it is not my special mission to give you information upon this point ; but, if you can follow me a little way into this dark passage, it is possible that I may be able to suggest what will be helpful for you in the future. What you have seen is the vision of analyses and of syntheses in the physical realm ; I have been daring enough to try to follow the way of electric light, in a sense, outside the range of the correlations of the forces ; I have tried to analyse the electric ray, and this is something like the result ; it divided into three rays, one electric, one magnetic, and one that cannot be described ; no earthly power could deflect it to right or left ; it pierced through iron as light passes through glass. I could not go any further, I heard a Voice saying "that is like the finger of God." I turned away trembling, How could I go into the darkness inscrutable, or the light ineffable ? This is the mystery of the physical world ; this is where physicists find themselves at the present time. The teacher, in responding to the thanks of the student, adds this word,

Do not give up the quest ; permit me to introduce you to my friend in the biological side of this university ; and, I doubt not he will be able to teach you other forms of truth that will be interesting and useful.

When the student enters that division of the great University that deals with the problems of physical organic life ; the teacher begins his explanations by pointing out that so far as science is concerned the question of the origin of life is not one that can be dealt with as a matter of practical science. It is quite true that theorists have maintained that life originates in a natural spontaneous way, it may be by light and electricity in proto-plasmic matter ; this theory, however, was not accepted by expert workers, they made experiments, and the result was not favourable to the theorists. The position at present seems to be to consider that Life is an ultimate principle of being ; similar to Force ; that it is one power, and that in the same way, as with Force, its manifestations are to be studied in processes, in purposes, and in ends that are organic. Force and Life differ in their methods of development ; the former is said to be inorganic and dead ; the latter is not conceived to be a physical force like magnetism ; it is a power that enters into matter ; it takes from matter what it requires to form organs, and through many series of developments it reaches the highest physical form, the body of a man. The order of development in the two realms are quite different ; that of Force is expansive and universal ; that of Life limited to individuals, and in a sense, genetic ; that is to say every organic creature is self-contained ; it is an individual type. The child looks abroad upon the realm of physical life, and what He can see is living forms innumerable ; they are all different in their kind, thus the child could not be expected to see, or believe, that what he sees is one great realm of life, one living stream that has been organised during time in so many very wonderful forms. Biologists do not expect children to understand such conceptions as these ; they know that education is necessary to comprehend such problems ; thus it is well not to try to explain them until the child, young or old in years, is able to apprehend what they are studying. It is not necessary to state that Biology, in the widest sense, is a very complex study ; when entering the university the student must be prepared to give up his empiric conceptions, in fact this is

a pre-requisite in all forms of education ; blessed are the poor, those who do not possess great empiric estates, they enter the divine university, and, their's is the heavenly kingdom. As in the inorganic realm the instrument largely used is analysis so in the organic realm the worker is the anatomist, and it is by anatomy that he divides and defines what is living. It may be that Life begins in proto-plasm ; it is certain that it exists in a living cell. A living cell is the unit of life, but the cell is an organism, it is living ; it absorbs what is nutriment ; it digests and changes what is not living into what becomes organic ; it multiplies cells ; it takes definite forms ; it divides ; it developes into new forms ; living forms branch off in many directions ; a tree of life can be outlined and, when the form of man is reached then development ends. In all the manifold processes and purposes of life, traceable through millions of generations, the end is man ; and, it is worthy of notice, that those who have studied these subjects with the greatest care are led to confess that man is the realisation of the ideal ; in other words they do not see in what way organic development could become more perfect. The body of man in this sense, is a perfect ideal ; it is individual ; it is the consummation of all ideals ; it has become the genetic manifestation of physical life. In this way science tries to show how man possesses a perfect organic body ; and in what way he is akin to all that is living ; the anatomist takes all the living organs and separates them ; the organs are many, but the body is one. The morphologist, as a teacher, describes living forms of every kind ; he compares them ; tries to follow the order of their development, and thus in a true sense this branch of study is comparative. It is of great value, in this sense, it deals with general forms in their manifold relations ; it speaks about heredity and environment ; it considers how forms change and become permanent ; how others take the pathway of development ; how others tend to degradation ; and, in particular, in what sense, in all these changes there is a phylo-genetic unity in all these diversities of forms. The physiologist, as a teacher, considers the functions of organs as in digestion, assimilation, blood purification, nerve action, and others that do not require to be named. Physiology as a science, is of great importance, for this reason, it declares that the organs of the body, although they are many, are a unity ; they enjoy a mutual life ;

they are co-workers for good ; they have a definite order ; they are subject to law ; and, when the perfect automatic living machine is in excellent order, the functions being normal, then this means ideal health.

It is in this way that science leads the student onward in response to the ever-repeated question How ? The physical world it can be seen, has been carefully surveyed ; it is no longer a land of disease, darkness and death ; the radiant light of truth is shining ; thus what men require is to be taught all these truths about the physical world. As already suggested, the physical world is that of scientific forms ; that is to say they form the substratum of all thought ; they are used as means of translation from forms to images, images to ideas, and ideas to complex related thoughts. The transference here is from the physical to the psychical world ; from the objective to the subjective ; from things to thoughts. The teacher in the biological division of science has a few words of advice to give to the student before he passes from his side of the quadrangle to the adjoining one, where that division of Science, said to be psychical, is taught. He is very emphatic in expressing his opinion that as Force cannot be proved to be Life, so Life cannot be proved to be Spirit. Here again there is, a new beginning, a related ultimate principle of Being ; the principles differ in their methods of manifestation, and no theory yet propounded can explain how the transition can take place. All principles as related ultimates are remarkable for this very reason, their differences are so great in their development, that they cannot be classed in scientific order as belonging to the same family. As with organic physical life so with organised psychical Mind ; they are different ; the one produces what is living form ; the other what is living thought. The teacher will go on to say, study very carefully the nervous system of man in all its divisions, spinal, sensational, volitional, and the special senses ; and read the masters of thought, experience, and of experiments, upon the brain. At every stage ask How ? Take no theoretical statement upon authority ; and, remember that upon the psychical side of the university, science is not radiant ; it is still absorbent ; it is groping along in the darkness ; there are few highways of divine order, and thus law is not light ; at the best it is the grey gloom of the breaking dawn. How will the student

act after receiving this advice ? He may say what is the use of wasting my time under teachers who have nothing definite to teach me ; would it not be better to follow up my own line of study ; watch the operations of my own mind, and thus arrive at an individual result that would satisfy myself ? The reply ought to be, by all means follow the individual method, but, do not neglect the valuable teaching of those who have given their life to such studies ; both lines will be required, and, it may be expected, that more satisfactory results will be realised in thus acting and studying. The question to be faced is, How the Spirit of man reaches out after the attainment of knowledge. The answer is that it does so through the special senses ; the nerves of sensation, as it were, touch the electric bell, there is sensation, awakening, and the spirit enquires who, or what, is at the eye-gate, the ear-gate, or any other gate of the senses. This movement of the spirit is named perception ; if the visitor is a welcome guest he is invited to enter in, this is known as reception ; if thought worthy to dwell within, this is conception. Here the Mind receives the guest as image, idea and thought ; the physical form is no longer a stranger, it has become a spiritual image and thought ; it has found a home and a place of rest ; and, of course, the stranger is happier in such a residence than wandering as a vagabond from house to house. It is well to remember that the proof is clear, as sure as science can make it, that the spirit is, as it were, confined to, living in, a cage, or a palace, if that is a happier conception ; it is not permitted to leave the body and wander about through streets and fields, across the ocean or far away into the starry universe. The conversation of the spirit with the outside world is by the special senses, and these are the organs at the service of the spirit in all its attainments. The student will find that much instruction will be derived from comparing, using upon the lines of analogy, the knowledge that has been gained from the study of the realm of Force. The Spirit is a power to know, and the realm of knowledge is like unto that of Force ; this realm can be analysed into its elementary conditions ; it can be treated, as by spectrum analyses, thus revealing a great world of light and truth, that is divine. It can be thought upon as energy, as correlations of forces ; it can enter the mystical world that is comparable with electro-magnetism ; and,

perhaps, the most wonderful action of the spirit would be to analyse its own being as outside a veil that covers the Holy Place. The image of Christ and the energy of the Holy Spirit are there; but within the veil there resides the One, the Living God, as yet the Unknowable, because the unrelated and the Invisible. The student will ponder over all these problems in his heart, his Mind, remembering that the Mind is the help-meet for the Spirit. The Mind requires to be studied, keeping the physical organic body constantly in view, because this also is an organised being, the Mind-Life. It is a cell, a germ, to begin with; it develops in a way it knows not; it is a marvellous organism with many organs; it is a unity, and it is an ideal harmony; it is like unto other minds in its structure; and, whatever men may think or say, it is safe to cherish the thought that what is at present so dark, so full of disorder, will not ever remain in this unhappy condition. If the physical body can be discerned as possessing an ideal constitution in functional perfection, then how much more must this creation of God, by the Spirit, as at bottom spiritual, far more complex, be of eternal value. These remarks upon the psychical world are mere suggestions; they are not meant to be taken as the results of psychical science; the student must be careful what use he makes of thoughts like these; it is groping in the dark, seeking to find the light of truth. If the light from the physical world is penetrating the darkness in the psychical world there is reason for thankfulness; but it may fairly be expected that the intellectual power of man, guided by the Spirit of Christ, will, in due time, bring this most perplexing realm of thought into definite order.

Continuing the figure of the building with four sides, and assuming that a visit to the empiric intellectual and moral side of the square may be found useful, the student must be prepared to meet and converse with teachers who are not the slaves of tradition; men who really wish to remember the lessons derived from the physical world. There is the unconscious; the semi-conscious, in the individual Mind; the attainment to consciousness, to the acquirements of related thoughts; to a conception of law, and even to mystic visions of truth that cannot be explained. Science recognises this development; tries to keep these worlds of thought that differ separate, and, in this way hopes to see the way more clearly in the future. It is considered a

difficult problem to solve, in what way, and how, the moral world is different from the psychical world of the Mind ? In the first place this can be done negatively by studying animals ; they have minds, but it is generally admitted that they cannot reason upon abstract problems ; they can compare ideas, but they cannot analyse their own minds, or attain to what may be termed scientific knowledge. Man differs from lower animals by this regal power of the intellect ; man can reason and discern what is true, that is how thoughts are truly related ; and, when the relations of thoughts are clearly laid down in their order the man can walk in the light of truth ; he can know that order means law, the Will of God ; and, to obey the Divine Will that is good and right. The Intellect is an endowment of power bestowed upon man for the purpose of gaining rational knowledge ; the Moral nature is a life organised in harmony with truth and righteousness ; they are related ultimate principles, in the sense already explained ; it is their work to co-operate with the Spirit and Mind, and, out of the world of acquirements to build up, constitute, a world in harmony, with truth and righteousness. This is the old conception of man as created in the image of God ; the germs of that image is the true constitution of his being, and, it is in harmony with the conceptions of science that the way of realisation is by manifold processes, by following divine purposes ; and thus in due time reaching to God likeness. It is to be feared that teachers in intellectual and moral schools and universities are not able to assist an earnest student upon the lines that science is now pointing out. They are the children of customs, traditions, schools, philosophies, that draw their life blood from the past ; thus, the student has to be careful not to despise what they can teach, and, on the other hand, be constantly on the watch that they do not fetter his intellect and make it the slave of authority. It has been suggested that the psychical world is that of power to acquire knowledge ; the Spirit is ever on the outlook to perceive and receive ideas ; and the Mind is ever receptive and conceptive of that which is acquired. These thoughts fairly express what may be called the functions of spirit and mind ; they are acquiring and conservative powers ; they are subjective in their operations ; they tend to conserve habit, custom, tradition, and authority ; thus it is not unfair to conclude that they are required for this

very work in the general constitution of man. The intellectual and moral powers are in another world of thought; it is not their function to acquire for the individual good; to conserve what has been found useful; or to support, and confirm an authority that is unreasonable; and, it may be, corrupt and evil. It will not do to refer this complex problem to earthly teachers, thus it may be well, without further delay, to refer the question to the Divine Teacher, and see whether He will open up the way by light from His Own Words. If the thoughts are turned to the Beatitudes, it may be that the required light will be given, and guidance granted, past this hindrance. The poor in spirit are said to be blessed; they are like unto empty vessels; when they are filled, it will be with heaven. The mourners are blessed; they realise that they are unworthy, sinful, not deserving blessing from heaven; to them there is given the promise of comfort. Put this into plain words and it means bankruptcy, poverty, rebellion, vagrancy and outlawry; but, God is gracious in His love, and He will give Grace and faith, the kingdom of heaven, in germ to all those who put their trust in the Lord Jesus Christ the Saviour. The meek and lowly of heart are blessed, they are promised a great inheritance; the earth is theirs in all its fulness; that is to say, they are good pupils, they change the objective world into a subjective kingdom. This is a literal truth; the kingdom of this earth is translated into the Mind; and the Mind becomes a great inheritance, in a sense, earthly, but transcending earthly physical forms and images. Those who hunger to obtain truth as the bread of their life; who thirst after righteousness as the water of life; who desire and aspire after the highest ideals; the promise to all such is that "they shall be filled." Is not this the very ideal that underlies the spirit and mind of man; this conception of his constitution is what psychical thinkers are feeling after. The Lord Jesus Christ in a few words goes to the root of the problem, because what He suggests is this: if a man wishes to have a right spirit and a true pure mind, then conformity in thought, word and deed to these principles will bring about, in due time, the desired results; that is to say, the earthly will become spiritual; and the mind will be filled with the revelations of the Spirit of Christ. What follows as bearing upon the intellectual and moral world is far more wonderful; it is as if the face of God was suddenly seen;

the mist dissolved and the way to heaven manifested. This is how the vision appears ; the merciful men who have obtained mercy they are blessed ; and those who are pure in heart, mind, motive, word and deed, they shall receive a great blessing, even the beatific vision of the face of God. It is very remarkable that these blessings express in beautiful ideals what is required of the intellect of man ; and, what his soul ought to be. It is as if a voice came from the face of God saying, keep looking straight in this direction upon which the light is shining ; the way home is by the way of mercy ; that is of grace, love, pity, kindness, forgiveness ; it is ever living, thinking, speaking and acting in this spirit so fully revealed in Jesus Christ. Here it is necessary to remember that these are germinal spiritual conceptions ; they are not fulfilled in a day ; they are subject to the law of development ; they are related ultimate causes ; the processes and the purposes have to be wrought out in their order and according to law. As the Divine Teacher has been pleased to throw this light upon a subject so complex and difficult, it may be profitable to think upon the succeeding blessings and see in what direction they point. Those who are privileged to see the beatific vision of the face of God, become by that very vision the children of God ; that is to say, they become peacemakers in a world of strife and evil-doing. The word Grace is not used to express this blessed state ; but this is really what Grace means, as so clearly revealed in the Lord of Grace. An evil world, godless men, atheists, hypocrites, critics, theologians, politicians ; just such men as are to be found everywhere, with the brand of custom, tradition, authority and self-assertion written on their foreheads ; what may the children of God expect from such men when their interests are at stake, and they think that they run the risk of losing their treasures ; their earthly estates ; their positions of honour ; their titles ; and their power and authority ? The word used is persecution for righteousness sake ; and this is summed up in evil speaking, reviling and reproaches ; it goes further, it may mean physical death on the earth ; but on the spiritual sunlit side it is life, eternal life and the kingdom of heaven.

Is it necessary to stay longer at this stage of the journey to converse with earthly intellectual giants who are still under the thralldom of custom, of tradition and authority ? Can the poets and painters produce grander ideals ? Can

politicians, reformers, socialists, anarchists improve upon such conceptions? Can despotic rulers with their armies that are raised to kill and destroy show in what way their efforts are likely to be successful, so that truth, righteousness and peace may dwell upon the earth? Where now is custom, tradition and authority in the Church? What is the good of wrangling about who will be greatest? Who will take the highest seats at the feasts of life? Who will reign and rule in State or Church? Is it not clear that the Master has intervened just at the critical moment when His voice could be heard, and His authority understood? These appear to be serious revelations of great truths as bearing upon the psychical and moral worlds. Perhaps, it is wise, and well, not to press such thoughts home at the present time; the words "blessed are the merciful" linger in the ears and in the mind and soul; it is Mercy that is knocking at the door in these strange messages; and wise, thoughtful, meek, merciful men will understand that this is not the time, or place, to deal unmercifully with those who will feel that they are losing their greatest treasures; that they are involved in a terrible spiritual revolution; and that in the providence of God, the prayer above all prayers that men require to pray is that they may obtain mercy in this time of sore need; and, by the Divine Grace be guided into the way of mercy toward others; then, there will be hope that the hearts of men will be purified by truth and righteousness. Apart from the beatific vision of the face of God revealed in Jesus Christ men may safely conclude that the spiritual darkness will not pass away; and there is not the slightest reason to hope that the Kingdom of God will come with Divine Power.

The question How? is very persistent in its enquiries; it is much loved by scientific thinkers; but all thoughtful men feel its power; it is like a goad, it is ever pricking the intellect to press on, to go forward, to leave what has been attained behind, and to reach forward to the things not yet received, conceived, and understood. The Master has been specially gracious in giving rays of light upon the way as related to the intellectual and moral world; it is the light of His countenance that invites the student to enter the university of Grace, that fourth side of the quadrangle. It is strange, but true, the student is unable to see around the footstool of the Master, great popes, prelates, bishops

and theologians ; what he perceives is that there is a peculiar light, sacred and mystical ; beautiful, gentle, gracious saintly souls can be seen everywhere ; but it is the joyous children so happy that attracts his attention. The All-wise Gracious Interpreter is present ; He is the Divine Guide into the way of truth ; and, it is His aid that is specially required in this quest. What the student observes is that the place is delightfully quiet and peaceful ; all the students have a mark upon their foreheads, which, interpreted from the sign, means son of God ; or rather, child, dear child, as if a mother was whispering in tender words the deepest affections of her heart. This is the home of the mystics where the treasures of mystery are unveiled ; it is such a place as the sanctified intellect revels in with delight. It has been named Beulah land ; and far seeing thinkers have said that it is the kingdom of heaven. But it must be remembered that the kingdom of heaven is not a place, not here or there ; it is within the soul, it environs the soul ; it is the universe in which the student is invited to study and to ask the question How as often as he pleases. It is hardly necessary to point out that the land of Grace is Heaven come down to earth ; it is the related ultimate principle of gracious Divine purposes ; and it moves steadily forward to a consummation that is heavenly. Like all other related principles such as Force, Spirit and Intellect, Grace is united with an earthly bride and help-meet ; she has been named Sacrifice, because her life is that of self-denial, self-renunciation, and self-abnegation.

To come to the point, the Book used in this division of the university is known as the Bible or the Word of God. It is a book about which all kinds of opinions are held ; it is said to possess Divine authority because the Revelation of Grace is from heaven ; it has authority, because the Church has authorised its contents ; it has authority, because it is more wonderful than all other books ; and it has authority, not because it asserts claims as being authoritative, but because it speaks with authority in the soul of the man who loves to read, study and obey the teaching it contains. The atheist rejects it ; the critic mangles its contents ; the ethicist maintains that it is very imperfect because it does not contain a perfect moral law ; theologians try to improve upon its methods in many ways ; they lightly esteem the literal, psychical style in which it is written,

thus they make up doctrines, creeds and catechisms, thinking that the way of dogma is more reasonable, and gives a truer representation of the Bible and its contents. In these days when science is bringing about a great revolution in all realms of thought the question has been asked, How is it that the Bible is not a scientific work, after the method of physical science? How is it that the particulars are not synthesised into individuals; the individuals generalised into a harmony and unity; and, that harmony and unity realised in a universal order? Is it reasonable to expect that the Bible can be studied after this manner? If scientific, that is inductive thinkers, attempt this work, What treatment may they expect to receive from theologians, who, it is asserted, think upon deductive lines? The Bible is there; it is an open book for theologian and scientist; and, it may fairly be expected that scientists will not reverence the authority of theologians, popes, prelates, priests or parsons. Science will say here is a great world of thought in a psychical state; if it is what good men think it is, the Word of God; a Book with a Divine Cause, with processes, purposes and ends that are divine, then it is well worth while to ask, How the Book has arisen? How the processes can be traced? How the purposes can be arranged in order? If it is true that God works after a definite manner in the physical world; in a similar manner in the psychical world; and so far as men can see by the same order of development in the moral world of men and nations; then it is in harmony with reason to expect that after the same manner, the constitution of the world of Grace and Sacrifice will be revealed and made manifest. Science claims no authority; asserts no authority; and, if authority attempts to put an end to such enquiries, the authorities are warned that if this work is of God, their authority is sure to fail; and if by force in any form they command that they must be obeyed, the reply is respectful and decisive; "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we have seen and heard."

How is the Bible to be interpreted? How can men know the world to which it belongs? How can they understand the stage of its development? In reply to these questions, the answers are that science will follow a definite line of interpretation, that of development; that

it is the world of Grace and Sacrifice for the salvation of sinful mankind ; and, that the Book, as a book, is at the stage of psychical development. Changing the term Word of God into revealed Mind of God, the idea is that God has revealed His thoughts to men by this means ; the minds of men can see the words, perceive the images, compare the ideas, reflect and reason upon the conceptions. The particular thoughts may be a million in number, but they can be synthesised into one human mind ; many minds may follow the same processes and discern similar purposes ; if they can find harmony and unity then they will see that they have reached a definite end ; because the order is perfect and the law universal. As suggested about the physical world, that there is a fourfold division in the development, and that in each world the development begins a stage higher, so, in this world, it begins with what is akin to the fourth stages in the physical, psychical, and moral worlds. The Bible reaches the second, or psychical stage of development ; the intellectual and moral stage, with all its reasonings, contentions, complexities and struggles is drawing near to a close ; and, with the fourth stage, the mystical, that of science, it is hoped that harmony and unity will be reached.

The Bible is said to be comparable to a Tree of Life. It is Life that is the ideal ; it is living processes that are to be studied ; the living purposes will be duly manifested ; and a definite end will be indicated. The Book of Genesis is a book of germs, of living generations. The first revelation is that of God as the Cause of Creation ; the processes, by days, or periods, are stated ; the Divine purpose is man, in the image of God ; and, the end is Rest, the Sabbath. The generations of Heaven and Earth are germs of the new creation ; a garden, innocence, temptation, sin, punishment. There is the outlawed sinful condition, jealousy, murder, sacrifice and substitution ; these are the germs of seedlings that have been scattered abroad over the face of the whole earth ; the ultimate related germs are Heaven and Earth ; Grace and this world ; Christ and Adam ; and as men know, these are central ideals that cannot be destroyed ; they exist in manifold forms in all nations. The generations of Adam are the germs of the race of mankind ; the all important seeds are Adam, Seth, Enoch and Noah ; in other words of the carnal man ; of the substitute ; of the translated

man ; and of a saved man by the indwelling Spirit of Christ. The generations of Noah are the germ conceptions of sin, evil, judgment, and salvation ; but, the saved fall again through desire and sensual indulgence. The generations of Noah's sons are the germs of the generations of the saved race, revealing in what way the tree of the living branched out and filled the earth. The generations of Shem are germs in which are hidden the mystery of the Name, of Mercy, of Grace ; these live and multiply, but being spiritual intellectual germs, it is not suggested that they die. The Name and Nature of God cannot be subject to death ; this is a far-reaching conception of the blessing that rests upon Shem. The generations of Terah are germs of the moral creation ; they are taken out of, migrate away from, the mind of the world, as centred in Babylonia. There is a germ in Haran that survives in Lot, that is akin to the intellectual ; there is a germ in Nahor that is akin to the moral ; there is a germ in Abraham that is akin to Grace, that lives by faith, and it is this germ that summarises all the germs of grace in the past and synthesises them into the individual man Abraham, the father of the faithful, the inheritor of the promises of God for blessings upon mankind. The six generations, it will be seen, is an organised development up to the moral nature of man ; but, the seventh, Abraham, is a unique man ; he is Grace, by Faith, personified ; and, Isaac, his son, is Sacrifice as typified on Mount Moriah. The succeeding generations in Genesis are in their form psychical ; in the generations of Ishmael, there are spiritual germs, as mental, that will not remain subject to what is earthly, as for example, Israel in Egypt. In the generations of Isaac there are very complex germs in which there is the life of what is earthly and carnal, as typified in Esau ; and, that which is carnal yet subject to grace, as found in Jacob ; this is fulfilled in the carnal Israel and in possession of the promised land up to the period of the Captivity. The generations of Esau are very complex ; they are the germs of the Adam-Esau earthly race ; they are fulfilled in the books of Wisdom, from I. Chronicles to the Song of Solomon. This is a marvellous syntheses of the past from Adam to Cyrus the Persian ; it is a far-reaching earthly survey of the past under the guidance of the Divine Spirit. The generations of Jacob, as germs, are to be found in Joseph at home with his father, as the well beloved son ;

in Judah, in Joseph, his brethren and the time of humiliation; in Joseph the seer and interpreter of dreams, the exalted ruler over the land of Egypt. These germs find their period of development under such ideals as these; the Christ is the Beloved Son of the Father in all ages; before the Jews existed as a nation; in process of time He humbled Himself and became the Man Jesus Christ. His brethren hated Him to the death, but He rose above the state of humiliation, and He was exalted to the throne of universal power. The Divine purpose of Grace, in germ is in Joseph; and, in fruition, in Jesus Christ, as that of salvation from sin from the powers of evil.

This is something like the vision of the germs in Genesis and of their development and fruition in history. It is only a glance; but it reaches from Adam to Abraham and from Abraham to the Lord Jesus Christ. It has to be remembered here that there is a law of recurrence dividing Genesis into four genetic portions. The first division is from the Heavens and Earth to Terah and Abraham; what is akin to the physical world. The second division, dropping two generations and adding other two, is from Noah to Isaac, what is akin to the psychical generations. The third division from Shem to Jacob, is akin to the empiric or moral generations. The fourth division is from Abraham, by Ishmael to the end of Genesis including Manasseh and Ephraim, and these are the mystical generations. The conception here is that in the Book of Genesis there are to be found the genetical development of germs, physical and psychical, that have no conscious knowledge of this most marvellous complex involution that is being involved into the book. It is like a child, he grows physically, he knows not how, and he is not conscious of this growth; he is, out of that objective world in which he lives, building up within himself a subjective psychical world, and it never occurs to him by introspection to consider how this marvellous development is going on. There may be mysticism here, but the facts are well known not only by students of psychology, but by every thoughtful man who has taken time to think upon these things. The child lives in a physical world; the child has a psychical world within himself; he is environed round about by what is physical; the physical threatens to cramp and crush the psychical and put it to death; the germs of Grace cannot endure this

bondage. Egypt makes Israel work for what will bring glory to Egypt ; the body lusts and desires after what will gratify the senses ; there is a revolt of the mind against the flesh ; there is a conflict and a day of redemption, and the mind is set free to go forth to find the land of the promises of God. But this story of development is not a new beginning, it has to be traced back to Abraham, Isaac, Jacob and Joseph ; that is to say, the mind of this redemption from the earthly and carnal powers existed long before the day of redemption became a conscious aspiration and desire. If the youth is redeemed it is not to anarchy and lawlessness, but for the destruction of the lusts of the flesh ; for subjection to law, and to learn in the school of Moses, that authority is necessary. This redemption from the thralldom of power, of sin, of the carnal mind, is not a pleasant experience ; it is not the garden of Eden and innocence ; it is the desert place ; it is a constant struggle between flesh and spirit ; the whole story in all its particulars will be found in the four books of Moses.

If the analogy is understood, then what can be seen is that there is revolt, redemption, education, preparation ; these are intellectual Ishmaelite processes ; the purpose is to take possession of the promised inheritance of moral manhood ; to conquer and subdue the powers that are in possession, that are idolatrous, sensual, earthly. How this conflict is carried out is described in the story of Joshua and Judges ; the end is not victory but defeat ; the lusts of the eye, the lusts of the flesh and the pride of life, are too strong for the fallen moral nature of man. The ideal picture to study as an illustration of what these things mean is to look upon the wretched Samson grinding corn for his enemies ; his eyes out ; the Philistines and their foolery ; and the giant in his moral agony lifting the supports of the building in which they are mocking him so that he might destroy his enemies and himself. Moral failure means anarchy, lawlessness, godlessness, misery. Israel is the psychical type in a psychical world of Grace ; but wise men know that this is not a solitary example of this great truth ; many nations have followed the same order of development, and of degradation ; indeed it has become so general in history, that the seers are ever on the outlook to watch for the coming moral shipwreck and the destruction of nations. This is where the woman takes the lead and men are taught

their utter weakness and helplessness in the days of great disaster. It is the woman that gets nearest to God in His Grace ; that incarnates God ; receives from God in answer to desire and prayer, and vows to give back to God what He graciously bestows. The parable is twice told, it is Hannah and Samuel ; it is Mary and Jesus Christ ; it is a deep problem full of mystery for the human soul ; it is the way to find a prophet, a priest, a ruler, a king and a kingdom. It is, strange to relate, a false fatal choice of the earthly for the heavenly ; it is the painful spectacle of Grace made the servant of earthly rulers ; it is perversion, and reversion to a degraded type, and the end is earthliness, idolatry, schism, war, desolation and captivity. The great dreamer hints that there is a way to hell that goes past the gate of heaven ; the meaning here is very plain, Grace may be in a nation, a Church, or an individual, but if the earthly, carnal, selfish, self-asserting spirit is regnant, then the beautiful gate is not seen, and the way to destruction is followed. This is the parable of ancient Israel and of modern Christian Churchism ; how awful the thought, so near to Grace and Heaven, and not to be able to see the Door, and Good-Will waiting to receive the weary pilgrims on their journey.

The parable of Israel is the story of the psychic mind ; it is recorded in the amplitude of manifold particulars, and the thoughtful man makes a great synthesis, and says to himself, that is my case if I only knew and understood all that these things mean. How is the portion of history from the Restoration to the coming of Jesus Christ to be conceived as a problem of psychical development ? The books of Wisdom are the summation of the past, and they go on to conceive, in a remarkable way, an ideal kingdom of God, as subject to authority, to spiritual perceptions and conceptions. An Adam-Esau ideal not to be despised, but to be studied with great care, in the light of development. This is the spiritual quarry from whence Jews and Christians have quarried living stones to rebuild the walls of Jerusalem and to build a temple for the living God ; this is where sacrifice is sanctified for the worshipper, and it is where men look beyond providence to see the face of God. This is where suffering saints become conquerors even when they lose all that they possess, have their choicest treasures taken from them, and find their friends merciless. It is the revelations of the soul in all its diversified emotions, affec-

tions, aspirations and inspirations. It is the discovery that amid all the transient changes of life, the earthly is as vanity, and the only thing that counts is the fear of God and obedience to His Will. This is an inheritance that no reasonable man can afford to neglect or despise. It is not everything ; but it is a good background ; it is something for the feet to rest upon when the great venture is to be taken of going forth to find a perfect Man, a true Prophet, a heavenly Priest, a Divine Ruler, an infallible King, a Saviour that can save from sin, and a Sacrifice that will satisfy Divine Justice and put an end to carnal bloody offerings that have no true value. The way of Grace is well known, it is found in the prophets, in two series ; it is the coming of the Messiah and of His Kingdom ; it is waiting long for the daybreak and the rising Sun of Righteousness ; it is once more the fall into carnal, earthly ideals that had been shattered to pieces by the Assyrians ; that of universal dominion by the power of the sword, by legions of soldiers, by war, murder and destruction. The way of the Intellect was made very fruitful during this period ; Grace was poured out upon Greek thinkers, and they, though they knew it not, were made instruments for preparing the way for the coming of the King that is Divine Wisdom. The way of moral development was through Rome ; in states, an empire, governments, order and law. The point to notice here is not that these failed ; it is that they were so marvellously helped, in such strange ways, to prepare the way for the coming of the Man, the King of Humanity ; the Saviour from sin ; the Head of the Church. The fact to grasp here is that this threefold development, so diverse, so necessary, took place at this very period. God in His Grace gave great gifts to these nations ; the river of Grace filled these lands with manifold forms of new life, intellectual, moral and gracious ; but the recipients failed to recognise the Giver ; again perversion and reversion took place ; the flood tides of Grace ebbed away, and the end was the desert earth and fruitlessness. The King came to His Own, and they received Him not ; but those who did receive Him had their reward, they became the children of God ; the heirs to the kingdom, and the friends of the King. The parable is plain ; the man who is running can read. He can sit down by the wayside and rest, and reflecting upon these revelations, he can praise God and say,

How thankful I am that I am not a son of Greece, a distinguished scholar, a student of art, a philosopher, a worshipper of the true, the good and the beautiful; had this been my unhappy lot, I might have despised Jesus of Nazareth, and not known until too late, that He is the Divine Wisdom, and the Saviour of the world. How grateful I ought to be that I am not a Roman trying to gain and hold the empire of the world by the power of the sword, proudly dictating to all subject races, possessing authority over them, and trying to compel them to bow down to Cæsar, to a law and order, that are earthly and not heavenly. The Roman Eagle is only a bird of prey among other birds of prey; there may be a temple for worship under the eye of this imperial bird, but therein men worship not in the spirit of love and mercy, but with a jealous spirit and with hatred in the heart; with authority certainly; but, it is with tyranny and by murderous wars. What can men expect from such conditions in Society, State or Empire? The spirit of revolt and revenge will arise; anarchy will prevail, and the demons of evil will dominate over all who are subject to such conditions. The sword of empire is not moral or divine; it is the attempted organisation of lawlessness; it may mean well, but it is not the way of truth and righteousness; and this is not how men may live together in peace, enjoying the blessings they have inherited from heaven. Further, this wayfarer on the journey of life might exclaim, what a blessing it is that I am not a Jew; a Sadducee loving power and authority, prizing the world and its blessings, and despising the true birthright and blessing that is heavenly. How terrible the thought to be a Pharisee environed in, and in bondage to, religious forms; to be religious without religion; a temple of God, where God could not dwell because it was given up to idol worship in base, sanctimonious earthly forms. How dreadful to be a scribe, a critic, an authority, to be in bondage to letters and words, to literal conceptions, filled with self-conceit and not to understand that such things are of this earth and that they cannot take possession of the kingdom of heaven. Every age has its own peculiar temptations; its earthly environments; its advantages and disadvantages; but it is a serious matter to live in an age that has lost sight of ideals; that has passed through a rising tide of great blessings; has seen the tide ebb away until the river of life,

appears to be empty of spiritual good, and all around are the mudbanks away from which there is no way of escape. It was a serious time to live in at the period of the coming of Christ, because the spring was long past, the summer was gone, the harvest time had arrived and the angels were in the harvest field to bring in the fruits of the earth. As then, so now, only the position is more complex ; it is more than a judgment upon Babylonian forms of idolatry ; of faithlessness and disobedience in Israel ; of intellectual, moral and spiritual degradation in the Roman empire ; it is a spiritual perversion and inversion of truth and righteousness, of Grace and Sacrifice, and who knows what the judgment of Heaven will be upon this generation. This is a strange gospel for men to contemplate ; the providences of God are not all mercies and blessings : there is another side that requires to be studied, and it will be well for thoughtful men to consider what all these things mean.

WHO IS THE SOURCE OF AUTHORITY ? JESUS CHRIST.

Science has in this way, by repeatedly asking the question How ? seen in outline the processes of the past, and attained to a glimpse of the purposes of God for the salvation of the human race. What can be seen plainly is that there are thousands of particulars to be dealt with ; they have been synthesised into one Man, and that Man is the Sum of the whole. He is the Consummation of patriarchs, Moses Joshua, David and the prophets ; and the eyes of men are fixed upon Him ; thus the question raised, Is He Jesus only, or the Christ, the Son of the Living God ? Who is He ? The reply must be the Ideal Archtype of all that is heavenly ; He is the perfect Man, the sinless One. He is the true Enoch who came to earth and returned to Heaven ; and He was not to be found, because He walked with God. He is the true Ark of Salvation for all the saved in all the nations of the earth. He is the Man that held within Himself the Mystery of the Divine Name and Nature. He is the Heritage of humanity, their promised Inheritance. He is the Word of God, the Sacrifice for sin, the Saviour, the Beloved Son of Divine Love. He is the Prophet of Truth ; the Priest as Reconciler and Healer ; the Ruler and Lawgiver over mankind ; the Seer and Interpreter of all Truth, because He is the Truth of God, the Life of Humanity, the Way to the Father, and to the Eternal Home, the Mansions in the

Heavens. Who is He? Let men look upon the nail-prints in His hands and feet, upon the pierced side, and all doubt will vanish; the instant reply will be, He is, "My Lord and my God."

WHEREUNTO DOES THE AUTHORITY OF CHRIST'S SPIRIT GUIDE MEN?

Whereunto does this Revelation of Grace and Truth in Jesus Christ tend to lead men? The answer will be found in the book of Acts and in the Epistles in the New Testament. The meaning is that the life and death of Jesus Christ was not made manifest in vain; the ever-living Christ, as Divine Grace, could not die. This is a truth that lives and develops in the Bible; this is the Life Eternal; it does not die with the physical body; or perish with the psychical derangements; or pass away with empirical changes. Grace is the Divine Life, conceivable as the very Source of mystical Being; it is from Grace that all other related ultimate powers arise. God is Love as Grace; He is conceived as becoming Life; as radiant in Light; this is where the physical begins in man, and the development proceeds to the psychical, empirical, or moral, and to Grace in self-sacrifice. This is a form of truth well known to science; it is known as the conservation of energy; that is to say, there is no such condition as change from existence to non-existence; energy, life, spirit, and all the powers in the constitution of man are subject to change, to development, or to degeneration; but, in the nature of the universe, annihilation is said to be contrary to reason; the scientific imagination is unable to entertain this thought. The Christ exalted to the right hand of Divine power sent forth His Spirit to enter into His disciples and followers at Pentecost. The Spirit came upon them; the Spirit in-dwelt in them; the Spirit taught and guided them in the way of truth; the Spirit was with them when they were persecuted in Jerusalem and scattered abroad on the face of the earth. The disciples were first named Christians at Antioch; the converts to Christianity became Churches of Christ in families, in societies, in more complex unions, and, in an ideal conceived as the Church of Christ universal. The Holy Spirit in this universal Church is the Power of God for salvation to the ends of the earth; the Spirit is the Revealer of Christ to every individual soul that will receive His light and

guidance ; the Spirit convicts the soul of man of sin. Greek, Roman, Jew and Gentile, are all conceived to be, as the children of Adam, sinful and condemned under moral law ; there is no exception, all have sinned, and have not attained to moral perfection ; they cannot save themselves ; the way of salvation is by Grace through faith ; and here also all men are upon the same level ; there is none righteous, no, not one ; it is Jesus Christ that saves, redeems and restores every saved man. There is a subtle change of thought that arises here ; it is that there are two men only in the world, Adam, the moral man, the sinner, and all men in him ; and, Christ, the Spiritual Man, and all men that are saved by Grace are saved in Him. This is said to be a strange doctrine as tending to destroy individuality ; but it is a form of analysis and synthises with which scientific thinkers are becoming familiar ; it is genetic development, and also phylo-genetic development, in another form ; it is like one organic form of physical life, and all organic forms of physical life ; the individual form is a great truth, but the general conception, the harmony and unity of all physical life is far greater. The Adam type is moral, and it has become sinful ; the Christ Type is that of Grace for the salvation of sinful men ; there is no contradiction ; the types exist ; from the mystical standpoint these are eternal truths. The Holy Spirit is beneficent ; the medium of benefactions, blessings, gifts and graces for every organ of the Body of Christ ; and it is the Spirit that is organiser, consoler, comforter and victor, in, for, and through, every member of Christ. The Holy Spirit is the Author of Law and Grace, of Ishmael and Isaac, of bond and free, of authority and of liberty ; thus when legalism and authority would restrain and condemn freedom, it is made plain that Sinai and law mean bondage ; but, Jesus Christ and His Gospel mean manhood, liberty, freedom and equality for all the children of God by faith in Jesus Christ. The Christ is the exalted Son of God in the Heavens ; the Christ, by His Spirit, is the Friend and the Companion of all His followers, of all who are one with Him in His Grace ; but, it is equally true that He is the universal Christ, and that in Him all the fulness of God has been revealed. This is the highest mark of the flood tide of revelation in Jesus Christ ; this is psychology as exalted into the heavens ; men may name this mysticism, or give it any name they please ; the fact, above

all facts is that Jesus Christ is the heavenly Ideal of all that God, the Father is ; and, the man who denies this truth must be ignorant as to the facts, conceited as to his opinions, or he must have some other revelation, of a higher kind and more trustworthy. There is a visible Church on the earth, but it is not ideal ; it is the place of conflict ; indeed it is conceived that it may become perverted from truth, and that the government of it may be represented as that of the " Man of Sin " ; that is anti-Christ, as opposed to the Will of Jesus Christ. This is the mystery of evil, that Grace may be cast out and that the devil should reign in earthly power and glory. The Church is Ideal in its constitution, and in its labours ; this will be seen by studying the epistles to Timothy ; it is empirical and endowed for service ; this will be found in the epistle to Titus ; the Church is in a man and in a family ; the universal conception is that of a kind master ; an ungrateful, disobedient runaway slave of sin ; conversion through the Gospel, Christian fellowship, forgiveness, reconciliation, peace and love. This conception is that of the Church as an organised body ; as a place, a service, a divine ministration, and a home. The Church can be viewed as related to time, then it is the patriarchal Church of the Hebrews, and of all the ages of faith ; it is derived from Heber, the passer over, the passenger, the pilgrim. The Church is that of Israel, the ten tribes, all that are scattered abroad on the face of the earth ; all that are under Moses, Law, Authority, Tradition ; but it would be a mistake to think that Mosaism, Law, Judaism, mean law only, and subjection to Authority. Grace existed before Law ; faith before works ; it is Grace that reigns in the Heavens, and, Law, and authority, were made means of grace to educate, control and guide those who required to attend the school of heavenly training. The Church arises out of, and extends far beyond Mosaism and Judaism ; it is a phase of the Christian dispensation ; it is a long pilgrimage ; it is a strange dissolution of all things, as by fire ; like what is taking place at the present time ; and it is the coming of the " new heavens and a new earth wherein dwelleth righteousness." The Church is " from the beginning," it is inclusive ; it is what men have seen and handled ; it is the very Life of God ; and it is the Love of God, in Grace, as seen in Jesus Christ our Lord. The Church is a physical organism that can be seen and handled ; it is an Ideal in the

Lord Jesus Christ ; it is the Divine work of the Holy Spirit ; and, men ought to be preparing themselves for the coming of the universal Church, that in due time will fill the whole earth. These thoughts arise out of the Bible as a visible new creation of God given to all men. They have seen the vision ; have perceived its value ; have received the truth as it is in Christ, and it is now a psychological vision of primary importance. The stage of development has advanced since the first century A.D. ; many intellectual labourers have studied its contents ; it has been the light of truth among men through many centuries ; it has brought to the nations great conceptions of civil order and moral law ; and, beyond doubt there have arisen many mystics who have been seers and have seen visions of God and truth ; great thinkers who have seen the new Jerusalem ; and sweet singers of divine songs who have had the kingdom of heaven within their souls. " In the Spirit " men have seen the Church as many Churches ; they have heard the messages sent to the Churches by the ever-Living Lord of the Church ; they are wakening up in the midst of their greatness, riches and self-sufficiency, to realise that there has been a mistake somewhere ; the Lord is not in His Church with gracious power, but standing outside in the dark night, knocking and asking for admission. It is the morning watch, and if He is not admitted speedily, He will turn away, sad at heart, and when He departs then farewell to all hope of restoration ; the hearth will grow cold and the light of truth vanish away. The psychical vision of the age is that of the Lamb of God, at the right hand of Divine Power and Wisdom, steadily opening the Book of Destiny ; with the wonderful processes of warnings, judgments and plagues upon the powers of evil ; it is, at the same time, revelations of Divine Grace, of Salvation, and of perceptions and conceptions of mystical visions not yet understood. It is the King upon the Throne and His Church persecuted in the Desert ; it is terrible beasts that destroy, with authority that cannot be disputed, except at the risk of persecution and death ; it is the coming of the Faithful and True Son of God ; the destruction of the power of the beasts, and the doom upon Babylon the Great. After these things Zion, the New Jerusalem, will appear in radiant glory ; the River of Life will be seen ; the leaves of healing will be sought after ; the Tree of Life will be manifested, and men will eat of the

fruit that is divine. This is the end of the Vision of Grace ; there is no night, no sea, no curse and no death. The ages of Travail are ended, the earth is radiant and heavenly ; the Lord of Life, the Lamb, the King is there ; this is Heaven, and Heaven is Love.

WHETHER WILL THE AUTHORITY OF CHRIST LEAD MEN ?

WHETHER has this brief story of authority brought men ? Have the visions of Science been profitable ? Has Philosophy perceived great visions of order, law, harmony and unity ? Has true Religion been able to get a truer and fuller vision of the way of salvation ? Is it possible to see more clearly what Authority means ? Whence it is derived ? When it ought to be used ? Why it is required and what it really means ? How Authority is to be used ? In what spirit it should be used ? How men are to be taught, and guided in the use of the Authority they possess ? Is it reasonable and right for sinful men to act as if they could possess absolute authority ? If such authority cannot be exercised by wise men, priests, rulers and kings, then, Who is the supreme Authority at Whose feet all men should kneel praying for pardon, help, and grace to understand what all these things mean ? The thought arises out of this brief study, that the Bible is not a fetish ; it is not a mere literal infallible book ; it is a great psychological work, as a history, in forms, words and books ; it is full of divine ideals ; it is a panorama of life, and those who study the pictures, are at the same time perceiving images, receiving ideas, and conceiving presentations of truth, righteousness and grace. Such a Book deserves to be carefully studied, and the time has arrived when scientific thinkers will see that there is a method by which the treasures of heaven, as Divine Order and Eternal Law, may become their inheritance as a most valuable possession. If men cannot advance without authority then it is well to remember that the Method of Christ as found in the eight-fold Blessings, and the Method of the Spirit of Christ by Faith, Hope, Patience and Love, can be used and will be found useful.

It may be found helpful to advance by studying the four divine books in the order of their development. The first is the physical book that reveals the order of the physical creation ; this book is open and the light is shining upon it from the first page to the last. What science would suggest

as important for every student is this ; forget the past, reach out to the future, do not despise but wisely use what has been derived from authority ; but, at the same time, let the free spirit use its freedom, because, science is not under human authority ; it lives in the world of mystic truth, thus the physical world, though said to be unconscious, is really semi-conscious processes ; conscious relations of order and law ; and it is in the realm above moral consciousness that science lives, moves and has its being ; not in the processes and purposes only, but beyond these where the light of heaven shines, and from that side there can be seen the great syntheses that mean harmony and unity. The second book, the psychical, is of great importance ; as suggested it is not an open book that every child is able to read ; it is a book that men can try to read ; there are pages upon pages that are shrouded by darkness, and it is not well to rush in and read what cannot be deciphered. Science is slow to warn and to exercise authority ; but it is necessary to suggest that those who wish to acquire reliable information should not seek after magicians, necromancers, the occult, spiritualism, theosophy and kindred guides, to the world within, and to the world of departed spirits. These are very very old means of obtaining illumination ; but the illuminators, it is to be feared, are not illuminated. To man, at the present time, under his limited conditions, the world of the unseen is as the world of the dead, where the darkness reigns. This does not mean that death reigns there, far from it, the King has at His girdle the keys of death and Hades ; He reigns over that world also, therefore, the friends who have gone home, and entered into their rest, may safely be left in His keeping. This thought is worthy of consideration ; if the Bible is really a revealed psychology, upon a universal scale, of the way of regeneration, redemption, salvation and restoration to the favour of God, then all heathen practices are of little value as compared with the study of the Word of God. The third great book that men are called to study is that of empiric history ; of families, societies, states and empires. This is comparative psychology developing into intellectualism, moralism, empiric philosophy and theology ; it is custom, tradition, authority and despotism ; it is revolt and reconstruction ; it is oligarchy, aristocracy, republicanism, democracy, mobocracy and anarchy. It is a great book stained page after page with

blood. It reveals man and humanity. It is the history of sin-stricken Adam, and the diseases that have dogged his footsteps ; the derangements that have ripened into insanity, and the disorders that have brought about the manifold forms of disorganisation that exist in the world. Men are more or less familiar with this book, but the curse of darkness and ignorance rests upon it ; in the language of physical science, it is dia-magnetic, and thus dark ; it is de-magnetised and thus not a safe guide upon the ocean of life. The fourth book will be the most valuable ; it is being written ; it is what science delights to study ; it is symbolic, cryptic and mystic ; it is Heaven becoming radiant upon the earth ; it is all about God, the Christ, the Spirit of Christ and the work of the Spirit. Blessed are the workers busy in the translation of this Book ; blessed are the readers who are even now studying its pages ; and blessed indeed will the students be when the book being written, its pages will be open to all who love to study the wonderful thoughts, words, processes, and mighty works of God in creation, and, in the regeneration of mankind. These are valuable books, and they throw light upon the problem of authority, the present subject of study ; but, the question, Whether, leads to a summation of the subject studied ; and it may be useful to express the results in the order of development that is conceived to exist.

1. The sources of Authority, because They are the Authors, so far as men are able to reason backward, to the world of metaphysics, to what can and must be believed, as transcending the intellectual powers of man, are God ; the Lord Christ, the Archtype of all ideals ; the Holy Spirit the Executive of the Divine Will in Creation ; and, the Creation as the Work of the Holy Spirit. Here the Holy Spirit is conceived as the Author of Order and Law ; they are the objective expression of His Will and Power.

2. Man, in his constitution, as created, the Work of the Spirit, is an ideal. His being is from God ; he is in the image of Christ ; he is the work of the Spirit ; thus as created he is very good ; and he is endowed with authority over the lower creation.

3. The empiric man by disobedience to the Will of God, as Moral Law, became a rebel, an outlaw, a degraded creature. The first Adam, is the type of fallen humanity. The man, as psychical, fallen, ignorant, dark within, is conceived as dia-magnetic to the light of truth, as de-

magnetised in spirit, and thus his being is a chaos and not a cosmos. The man empiric is what men know the human race to be like ; as far from goodness, truth and righteousness. Man is not in unity with God in Love, thus sin, evil and death.

4. The fallen man, as moral, so far as he is individually concerned, is a hopeless wreck, and genetically the race is said to be under the curse of sin. In the light of the law of development ; it can easily be seen that moral law is not regenerative ; it cannot restore what is fallen ; it cannot save ; what follows disobedience, sin, crime, is penalty and punishment. This is so well understood in the moral world that it is not necessary to discuss this question. This is where it is conceived that God intervenes in His Love, in Grace and Mercy, to save His sinful creatures, from themselves, and from the penalties that follow disobedience. God is Grace, the Gracious and Merciful One. Grace is a related ultimate principle of truth. In other words God is not only Goodness, as Moral ; Wisdom, as Intellectual, Mind, Spirit, Life and Almighty Power ; He is above all the Principle of Love, as Grace, the Living Fountain and the Authority of all Blessing. The Lord Jesus Christ is the Archtype of Grace ; the Ideal ; the Acquired Mind of Grace ; the Empiric Reality ; the Universal Lord of Grace. The Holy Spirit is His Spirit in all that He is, and has acquired. He is the Executor of Christ carrying out His Divine Will. What is of supreme interest here, as psychical, is that He becomes the Mind of Christ in every saved soul, as expressed by the apostle Paul : " Not I, but Christ that dwelleth in me." This is the psychical truth that underlies the in-dwelling Spirit of Christ ; the man is divorced from Adam and is one with Christ.

5. The Mind of the Spirit of Christ is revealed in the Bible ; the processes have been studied ; they are Genesis and childhood ; Abraham, Moses and Israel, as youth and manhood. The books of Wisdom the, prophets, and the Lord Jesus Christ, the perfect Ideal and Real Man in Grace. The Acts and the Epistles are the revelations of the Holy Spirit as Divine Wisdom, Goodness and Grace.

6. The Bible is a great objective Work of Grace bearing the Imprint of the Holy Spirit of Grace ; an open Book wherein men may study the wonderful works of God in the great world of Salvation. As an objective historic

work, Is it reliable, does it possess authority ? The answers given to these and similar questions will depend upon the psychical and empirical standpoints of those who study the Book. If carnal, earthly, or Adamic, the answer will be, No ; if spiritual, one with Christ, in the Spirit, then decidedly Yes. The carnal man is not a scientific man ; he is carnally minded ; thus he remains ignorant of Divine Order and law ; the spiritual man in Christ, responds to, and corresponds in his nature with, Christ, and thus he is able to appreciate the psychology of the Bible and in what way it speaks to him, with authority, as child, youth, man and disciple of Christ under the teaching of the Holy Spirit.

7. The results thus far are that Authority is Divine ; it is involved in the constitution of Creation. It is right that children should respect authority in parents, legislators and rulers, because they have acquired much practical, valuable, empiric wisdom. The young ought to learn obedience to rules and laws, because this means the acquirement of knowledge ; indeed, if the young will not learn wisdom from the wise, and duty from those who possess authority, they prove themselves unfit to live in human society ; they are self-conceited, and self-assertive anarchists, and as such place themselves outside the divine society of which they are members. It does not follow that men are to be subject to despots, tyrants, or any one who claims infallible power and authority by divine right. This is a doctrine that men understand fairly well and have rejected it. The Stuarts were slow to learn this lesson ; the French people, with the cry of Liberty, Freedom and Equality, shook off despotic authority ; the people of Japan have attained to parliamentary freedom ; and the Chinese have risen up against the Manchus. In the great world of Grace, the Church, the story is similar, the cry has arisen that there is no authority to be found on the earth or in the heavens ; therefore, What ? lawlessness and anarchy ? No, is the decided reply of science, philosophy and true religion ; it is impossible to abolish Divine Authority, because behind this Authority there lies the Constitution of the universe. Grace is Ideal ; Grace is Real ; Grace is God in Divine Power and Wisdom ; therefore Grace must prevail, and, in due time, the powers of evil will be overthrown. Authority is Divine in all revealed particulars known by science ; the Individual is subject to Divine authority as order and law ;

order and law are reasonable they ought to be obeyed ; law is universal as the Will of God ; therefore, it is this Will of God, universally known and obeyed, in the Spirit of Christ, that constitutes Divine Authority.

8. Where will authority be found in the future ? In visible power, as symbolised by the sword ? In the psychical world of custom, tradition, despotism, and in those societies which have become stereotyped as centres of authority ? In nations and empires, in aristocracies, republics or democracies ? The reply must be, no ; these have acquired, and claimed, supreme authority in the past ; but the day is coming when Grace will reign in the souls of all men through the in-dwelling Spirit of Truth, Grace and Sacrifice. The Holy Spirit will then be recognised as the Divine Authority, revealing, making manifest, all that Christ means for mankind, as Grace and Sacrifice. The Ideal in Christ will not be earthly power and glory, but Sacrifice, as " the Lamb of God that taketh away the sin of the world." God, the Father in Grace, will be known as Divine Love. This will be the great syntheses of human wisdom in Grace and Truth, because God will be All in all ; Christ will be known as the Process in the history of Redemption ; the Holy Spirit as the Revealer of all the Divine purposes in Grace ; and, the Redeemed will inherit the Kingdom of God, in Grace and Glory, " prepared for them from the foundation of the world."

It can be seen that the interest in the question of Authority falls upon Science and Religion in their harmonious unity ; they are dual powers ; they are complementary ; their natural destiny is wedlock ; they are the highest, and the most comprehensive powers in the universe. Science is like unto Force, Spirit and Intellect ; Religion is like unto Life, Mind and Soul. Science is the divine Power mystical ; Religion is the divine Life mystical ; and, as already suggested, their place in the order of Development is at all times the highest in each series of realms in the order that is manifested, as in the suggested recurrent series as Physical, Psychical, and Empirical. The thought here is that all realms of thought are vital with Science and Religion ; they contain the living germs ; they develop in each series to the mystical ; there is recurrence in development, and in the final recurrence the germ seeds bear their fruits, and thus it is seen that the fruits of Science and

Religion are Divine Wisdom and Divine Love. Express this thought in another form, and this would be the result : 1. Man, as being, is divine love ; creation, as being, is divine wisdom, in all realms of thought, and in all particulars in these realms ? 2. By Science there is in the individual man a syntheses of knowledge and wisdom in harmony with all that is objective. It is the individual man, therefore that requires to be brought into harmony with Nature and Grace, so that there may be the realisation of reconciliation and peace in the earth. 3. When the individual man, and all men, are enlightened by science, as general comparative knowledge, then they will discover that all causes of strife are gone ; they will see eye to eye, face to face, and they will delight themselves in obeying the Will of God. 4. The issue here is conformity to the Will of God as Universal Law, Law in Gracious Love, and in plain words, this is Heaven, and the Kingdom of God in Truth, Goodness, and Love.

If the question of Authority is considered in the realms of the Spiritual and the Natural, it will be seen that the spiritual is the environment in which the natural exists ; that is to say man cannot begin with himself, the family, society, or the world of mankind. 1. The Source of all Authority, as Absolute, is God. 2. Authority is mediative ; it is revealed through the Eternal Christ, the Son of God, the Saviour of Mankind. 3. Authority is centred in the Spirit of Christ, as the Executive of the Will of God. 4. Authority devolves upon, and is in, creation and the new creation in Christ. 5. Authority in man and mankind is relative ; it is derived ; and it is as the intellectual knowledge of relations that order, as the Will of God is known. 6. Authority is obligative upon every man ; if he knows the Will of God it is his privilege and duty to obey. 7. In Christ, Authority is consummative and commemorative. 8. In Christ Authority is Deductive ; He gave His Life as a Sacrifice in obedience to the Will of God in gracious Love. As with the Christ so with every Christian ; this is the Christlike life. 9. Authority is permeative ; it is the Salt of Grace, the Spirit of Christ that preserves the soul in grace, truth and love. 10. Authority is radiative ; it is Light and Life ; it is being filled with God, and radiant with the Spirit of Christ. 11. Authority is relative, as scientific ; it is above law and gospel ; it is greater than Moses or Jesus ; it is Divine Wisdom in Light, in Life and in Love. 12.

Authority, as God in Love, fulfils all law ; this is the ideal Heaven of the mystical brethren ; it is knowing the Spirit of Truth ; it is the in-dwelling Spirit of Truth ; it is being " in the Spirit " in Light, Life and Love. All this is to be conceived as the Way of Development, in harmony with the Blessings uttered by Jesus Christ upon the Mount ; indeed, it is conceivable that in such conceptions the germ truths which He uttered are now reproducing themselves in His Kingdom of Grace.

Whether these conceptions of all that is taking place at the present time are leading men, may be conceived under the form of another Advent of the Living Christ. The thoughts take flight, and the imagination rests upon that sacred spot on earth known as Bethlehem of Judea. Bethlehem is known as the House of Bread ; it is the place whereunto the hungry go that they may find bread by which life may be nourished and sustained. This is the form, the idea ; it is home ; and, it is restoration after long absence. It is around David the shepherd lad, and his story that the Jewish people weave their Christmas ideals ; this is to them as a House of Bread ; and, for many centuries they have longed to drink of the living water within the walls of the city. Mighty men have heard their cry and brought it to them, but they could not drink thereof. The Jews know from bitter experience what it is to be far from Home and the Bread of Life ; to hunger and thirst after truth and righteousness, after the living God. Later in history, the thoughts of men were turned upon Bethlehem because the Infant was born there, named Jesus, a lineal descendant of David the shepherd-king ; and, this is the season of the year when Christian children rejoice with great joy, because in that Infant they find a Saviour, Christ the Lord, according to the words of the angel to the shepherds. The story is well known throughout Christendom, and even to the ends of the earth ; and everywhere at this happy time children young and old, follow in the footsteps of the wise men from the east, that they also may bring their gifts of gold frankincense and myrrh to their Saviour and Lord. These are ideals, beautiful and true ; the bread of life is in them ; and, those who know where the well of living water is to be found, they can draw water, drink and satisfy their thirst.

But times are changed ; the Vision is not Naomi and Ruth ; David and his sheep ; Mary, the manger, the Babe,

the shepherds, the angels and the wise men from the east. It is twenty centuries later, and yet in a true sense, the world is not greatly changed, because men cannot permit the story of Bethlehem to pass away; they are still hungry and thirsty; they need a Saviour, a King, and a Guide. The Heavens are still overhead; and Mother Earth has been fruitful; but the promise made to the shepherds of Peace and Goodwill remains unfulfilled, in the way, and to the extent that men desire. Men look round about them and they say, this is not the Kingdom of the Messiah; it is like ancient Israel surrounded by enemies; and there is no David, or Jesus Christ, regnant over their enemies. What is the message of Development at such a time; Surely it is that the fields are white with the harvest; and it is time that the reapers were ready to begin their labours. What has to be noticed is that each stage of development has its own form; they differ, but there is a mystic thread of pure gold that runs through them all, and in this way they are united together into one process and history. To-day men are not looking for the Advent of the Child, the Star, or the wise men from the east; in fact they hardly know what they are looking for; some say it is for the Millenium; others, say, it is for the appearing, the Advent, of the King in His glory. The Jews have sought after signs that are visible; ought Christians to be no further advanced in their education? What if the signs have been given and men have not understood them? What if the wise men have come, not to worship the Child but the King? What if the wise men of to-day are waiting to be recognised, and they are not known because they exist under new names? In short, the wise men have come, and their message is that they have followed the star and found their King; they worship Him, because He is the Source of Authority, and they are presenting their offerings of Gold, Frankincense and Myrrh.

It is Science in partiuclar that has come to tell men that they are to give to the King the gift of the pure gold of truth; and to remember, that in offering this gift they are returning a small portion of what they have received from Him, as the Truth of God. The special form of truth that science recognises is the one that has been derived from the science of physics; from the conservation of energy and the correlation of the physical forces; it is the recognition of Christ as Divine Power, the Light of the world; as the Revealer of God in Grace, and as the Manifestor of Grace in

Divine Love for the salvation of mankind. As in the world of physics so in the world of Grace ; all Power is from God ; all Power is conserved in Christ ; the forms of power in Grace are many, but they came from God in Christ, and they return to God. This is a ray of the pure gold of truth ; it is a gift from Science to the King and Lord of all truth ; it is the sign of subjection, because, in offering this gift, Science confesses inability to reach the absolute Truth ; that the kingdom possessed is that of relations only, and is dependent upon the Will of God. What Science would maintain here is that the Divine Order, in every realm of thought, is the revelation of the Will of God ; it becomes Law to rational beings ; it possesses divine authority ; such a conception is most reasonable, and it is unreasonable to think otherwise.

Philosophy has come to tell men that they should give freely the adoration of their souls to the Lord Jesus Christ, because He is the Reconciler of all things in Heaven and Earth ; this is the gift of frankincense men can offer to Him, as the Eternal Wisdom. The special offering of Philosophy is to be found in the aroma of a consecrated life ; it is vital, as organic perfect order, conformity to law, health, truth, goodness and righteousness. God is the Source of Life ; the Lord Jesus Christ is the Archtype and Epitome of all that is living ; He is Life ; in Him men live ; all the functions of their true life are in Him ; because He lives they live ; He is their Being, and apart from Him there is no life. Philosophy, when kneeling in the presence of the King, offering the gift of frankincense, makes humble confession of unworthiness in the past, of erratic misconceptions that were not true or wise ; asks for grace and help for the future, so that in following the way of Love, Grace and Truth, the way may be made plain to see in what way the heavenly order is perfect harmony and unity in the Spirit of Truth.

When Religion bows before the King, it is seen that the offering to be presented is that of myrrh. Science offers the pure gold of truth ; Philosophy offers the aroma of a soul devoted to Wisdom ; the desire to know, and to obey, the truths that are divinely wise ; and, Religion offers a gift still more precious, it is the redeemed soul that has tasted the waters of Marah and found them bitter ; that has received the Grace that is divine ; has become changed in name and nature ; and has been used as the means of bless-

ing for refreshing and healing to others. The King prizes this gift above all other gifts, because it reminds Him of His Own experiences in the Desert of this life ; it is the vision of the Cup, Gethsemane, the Cross and the Grave ; it is bitterness, sorrow, suffering and death, on the way to Resurrection and the Life eternal. It must not be supposed that the way of religion is simple and that it contains no serious problems that cannot be solved. Is it not true that religion arises out of metaphysics ; and, that the mystery of God is far above the heavens of human thought ? For example : have not religious people shrunk back in dismay when they have asked themselves, or enquired of others, How they could conceive the thought that God, the Omnipotent, and the All-wise, could become Man ; and take upon Himself the nature of a man ? This thought has been a stumbling stone to many, and yet it is one that occurred to the writer of the Epistle to the Hebrews ; the Christ did not take upon Himself the angelic nature, perfect in moral order, and radiant with love, in conformity with law ; but, He took upon Himself the nature of fallen man as the Seed of Abraham. What this can be now seen to mean is that angelic moral perfection would have been utterly useless as a means of salvation for sinful men. It was the thought of God that He should give Himself, as Grace, in Love ; not as the creature but as the Creator ; not as being subject to moral law, but as the Son of God, as Grace ; and by this new world of Grace and Sacrifice redeem and save the fallen. God is in His Being, Love, as Grace ; the Lord Christ is the Arch-type of Grace, the Beloved Son ; the Old Testament is the revelation of the world of Grace, in all its particulars, in manifold forms ; and the Lord Jesus Christ, the Saviour, is " God manifest in the Flesh." Is there anything more mysterious in this Revelation in Jesus Christ, as Man, than in things physical and living ; in thoughts spiritual or moral ? Is not the order of development similar ; and, are not the related conditions capable of being reasoned upon by the Intellect of man ? But, the Lord Jesus Christ as Man was tempted and tried like other men, How, then, was He sinless, and remained so, under similar conditions to other men ? The reply must be that the difference lay in Divine Grace ; the Spirit of Grace was in Him in perfection ; thus even under the limited conditions of human existence His Will was at all times in harmony with, and obedient to, the Divine Will. As matter of fact this is His Own explanation

of the mystery of His perfect Life ; it is unique in history, and yet it is in perfect harmony with all divine truth as conceived in all the worlds of human thought.

It is Science that offers to the King the gift of scientific truth, as pure gold tried in the furnace. Philosophy offers to the King the gift of what is more precious than gold, a transfigured soul, humble enough to sit at His feet to learn Divine Wisdom. Religion comes offering to the King the gift of Myrrh, and the King, in His Grace, gives in return the gifts of comfort, joy and gladness. It is meet that Mysticism should be admitted into the King's Presence, for the mystical brethren, in all lands, have a gift for the King in the day of His Coronation. What can a poor mystic give when he has no gold, frankincense or myrrh ? The cry from his heart is Lord, take myself in all my unworthiness, for my greatest visions of truth are being realised by science, philosophy and religion. What is the Vision of the mystic ? It is divine harmony and unity ; it is order and law ; it is Grace and salvation ; it is from God to God ; it is the eternal and the universal ; it is Love as stronger than death and the grave. The Vision of the mystic is very wonderful ; it is genetic ; and it is philo-genetic ; it is in one great genetic line from God, by Creation, to Jesus Christ ; because, thus God revealed Himself in His Grace to mankind. God was in Christ in the fulness of His Grace in Love ; the Lord Jesus Christ was God made manifest as Man ; the Man returned to God and Heaven, and thus Grace was triumphant in Him as the King of Grace. The philo-genetic vision is glorious beyond description ; the stages of development are God, Christ, the Spirit of God and Creation. Fallen sinful man, the Saviour Christ, the Spirit of God in history, and Jesus Christ the Son of God. The Christ glorified, the Spirit manifested, men redeemed and saved in Christ, and in, through, and by Him, the Divine harmony and unity that is embodied in the thought that " God is All in all." " Now to Him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret, since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the Commandment of the everlasting God, made known to all nations for the obedience of faith ; to God only wise, be glory through Jesus Christ for ever. Amen."

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